

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., October 25, 1928

NEW SERIES
VOLUME XXX. No. 43

October 31st Is Closing Day

Request comes for us to hold the books open until the night of November 5th.

The reason given is that many will not receive their month's pay until the first of next month.

We will keep our books open through Monday, November 5th.

Glean every acre for a contribution from every member.

We can go to the Convention with every State Board obligation paid if the churches will bring October receipts to those of October 1927.

Practically every church will raise its quota by the close of the month if the information is given and the appeal earnestly presented.

We have found the people ready to rally to the last call. We expect no less now.

R. B. GUNTER

Cor. Sec'y.

NOTICE

Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, and President of the Southern Baptist Convention, will speak at the First Baptist Church, Jackson, Mississippi, on the morning of November 2nd at 10:30 A. M. Everybody who can is urged to hear him. You will want to come early in order to get a seat.

R. B. Gunter,
Corresponding Secretary.

Dr. John Roach Straton, pastor Calvary Baptist Church of New York City, has been making addresses throughout the South against the Tammany Booze candidate. He spoke in Athletic Park in Jackson Sunday afternoon and at Calvary Baptist Church, Jackson, Sunday night. It is said that not only was the house crowded but as many more people were turned away for lack of room. He announced that he would be glad to meet Senator Pat Harrison in debate at the City Auditorium in Jackson. But while our Senator is not as bright as some people he has too much sense to accept that challenge.

A telegram from Dr. A. C. Cree on Monday says: Suit brought against Home Board and certain of its members and officials by Attorney Walter Brown and featured by secular press was thrown out today by superior court on general demurrer.

We closed last night our first graded Church School of Missions in Meridian. The School was participated in by all our churches most cordially and was led by a faculty composed of Dr. T. W. Ayres, Dr. T. F. McRae, Miss Doris Knight of China, Mrs. Ida Stallworth of Alabama and Miss Fannie Traylor, our own Young People's Leader of Mississippi. The total enrollment for the School was 445. The interest and attendance was well sustained throughout the week. It is the feeling of all our people that this week given to the study of Missions has quickened our interest and increased our knowledge. We are grateful for the blessings brought us by these noble Christian men and women who have dedicated their all to this great cause of Missions.—Norman W. Cox.

REPORT ON TEMPERANCE

MISSISSIPPI ASSOCIATION, OCT. 11, 1928

Ever since the dawn of history strong drink has been warring against the forces of righteousness, and drunkenness has been taking toll of the bodies and the souls of men. Many and varied have been the methods used in combating this curse which is as old as the race and which has grown in power and wealth with the advance of civilization.

It has in every country and in every age, been the unrelenting foe of religion and morality, of the home and the child. It has starved and maltreated more children, it has embittered the lives and broken the hearts of more women, it has debauched, ruined and damned more manhood, than any other single force for unrighteousness that the world has ever known.

All sorts of expedients have been tried in battling against this arch-enemy of humanity. For long centuries moral suasion was the chief weapon, and many victims were snatched as brands from the burnings; but the agencies that fostered and controlled this traffic were found to be immune to moral suasion. There was no pity, no love, no fear of God or regard for man in the hearts of those who were gratifying their greed for gold by preying upon the bodies of their fellows in time and damning them for eternity. It was found that this first born of the pit held nothing sacred, that the innocence of budding childhood, the purity and glory of womanhood, the strength and majesty of manhood, the abodes of men and the altars of God were alike the objects of its unblushing devastation. No home was so pure that it would not desecrate, no sanctuary so holy that it would not defile.

In America this business has been lawless and disruptive since the foundation of our republic. From the days of Washington until now, it has violated every statute enacted for its regulation or restraint; it has respected neither statutory nor constitutional law. It has waged ceaseless war against the welfare and the majesty of the nation.

When it began to dawn upon the Christian conscience of America that a business had no right to a legal existence which could only flourish at the expense of the life blood of the nation, it fought every step that tended to curb its hellish operations. Its minions slandered, insulted, and even murdered the men who led in the fight for the home, the school and the church. When local option was pleaded for they said that was folly, but that it would be all right to put it out of whole states. When state wide prohibition became an issue, they faced about and became the stalwart champions of local option. Step by step the fight was carried on until the United States government in the lawful and constitutional way wrote its outlawry in the fundamental charter of the land. But the business is basically and essentially lawless; just as it had defied statutory law, so does it endeavor to trample upon constitutional law. It resents any and all attempt to restrain its career of loot, lust and license. It has through a subsidized press, suppressed the truth, slandered the law, and endeavored to bring into disrepute every force that

has stood for its enforcement. No man or woman who has stood for the law has been immune from the campaign of falsehood and defamation that has been waged. No minister of righteousness who has dared to raise his voice against the infamous business, but has heard the age long cry of the devils: "Let us alone"—"Preach the gospel". It is a sad day for religion when the ministers of Satan shall define the message of the pulpit. Ahab whined to the courageous Elijah, "Art thou he that troubleth Israel", and the allies of sin raise the same cry today when the voice of the servants of God interfere with their ungodly plans.

We would say a word about the value of prohibition as a means of temperance. There has been a persistent and diabolical propaganda to disparage and bring into disrepute the results of the national prohibition laws. The trouble with the crowd that is fighting them, is that they are succeeding all too well. While no thoughtful man expected that an evil so thoroughly woven into the civic and social life of our nation would be blotted out at once, the results have been marvelous. With seas on every side of us open to the rum-runners, with nations to the north and south of us where the traffic is legal, with hosts of men and women within our own borders who are allies and beneficiaries of the business, with millions of money at their command, we have blotted the business out of much of our country and greatly minimized it in all of it. Maud Ballington Booth says, that in the work of the Salvation Army, nine tenths of the crime and misery they formerly dealt with as the result of strong drink has disappeared. The large majority of the institutions for the treatment of inebriates have gone out of business for the lack of patients. Roger Babson, America's greatest financial statistician, estimates that only about one tenth as much money is spent for liquor as before prohibition. Twenty three million more people have deposits in the Savings Banks of the country, at the close of five years prohibition than when it began. Other statistics could be quoted but time forbids. The showing is wonderful and is constantly growing better. The only trouble is that it is too good, entirely too good for the forces that want the business to continue. For this reason the powers that make for deviltry in America are making a supreme effort to come back. They have forced the issue, they have challenged the forces of sobriety and godliness. We did not seek the fight, it has been thrust upon us, and we must fight or be guilty of unpardonable cowardice. The overshadowing issue before the American people today, is the effort to again legalize within our borders this unspeakable traffic. No other is comparable to it.

The nominee of one of the major political parties has declared himself in favor of "fundamental changes" in our present constitutional prohibition; he has further declared that if elected he will use the powers of his high office to bring about a condition in which each state may determine for itself whether it would allow the sale of intoxicants. In addition he has selected for his chief marshal in the fight a man of another political party, who accepted the position that he may "help rid the country of the damnable affliction of prohibition". Every organization that has hated, fought, and is set for the repeal of the prohibition laws, which are the result of prayer and struggle for a century, has aligned itself with him. The challenge of the forces of iniquity has been made, the lines of battle have been drawn. The only question for us to determine is, What shall we that stand for God and righteousness do? Shall we sit supinely by, and consider that because a body of politicians have offered refuge to this monster of iniquity, that it has found a safe asylum, a sanctum sanctorum, where it shall be safe to plot against the ruin of our sons and daughters? Perish the thought! Baptists have ever been in the forefront of the fight that outlawed this

spawn of the pit; Baptist blood has been shed upon the soil of our own state in the conflict. Shall we falter in this supreme hour when the foe has rallied every agency at his command for the last final Armageddon? The issue is not partisan, it is not political, but moral. Principles are bigger than parties, and conscience is not to be held in domination by political bosses. No party has the right to invade the domain of conscience and demand the mastery of our souls. All the cry about party loyalty at an hour like this is pure camouflage to blind the eyes of the people to the supreme facts of the struggle. We stand for the constitution as it now is, we stand for law enforcement, and oppose either modification or nullification. We stand without the slightest qualification against any and all efforts to break down the barrier which our country has built into the constitution against this monster of organized vice. To this end we will use every power, moral, legal and civic that is within our reach. The hour has struck, the armies are already marshaled upon the field, our stand must be for God, conscience, and the right; we cannot, we dare not aid the forces of unrighteousness in gaining the victory.

"For right is right, since God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin".

E. K. Cox,
S. W. Sproles,
W. R. Jacobs, Com.

THE MAIN MORAL ISSUE IN THE PRESIDENTIAL ELECTION

By Byron H. DeMent

Far more than party politics is involved in the approaching presidential election. Were this not the case the present article would not be written. One of the most vital and fundamental, civic and ethical problems has been thrust into the foreground by the extra-platform declaration of Governor Al. Smith, the Democratic nominee for President.

Governor Smith says frankly and openly that he will do all he can toward making radical changes in the Eighteenth Amendment and the Volstead Act, while at the same time he promises to "make an honest effort" to enforce the prohibition law. Judging from his own record, as given by himself and not by his opponents, I believe you can depend upon him to do his utmost to re-establish the liquor traffic in the United States. He believes in the liquor business as a governmental policy, and has constantly and consistently shown his faith by his works. I believe that he will continue faithfully and earnestly along the lines of his Tammany training, liquor business ideals and promise of modification of prohibition legislation. I believe he will in the future, as in the past, run true to form.

On the other hand Mr. Hoover has expressed himself with equal frankness and honesty, pledging his best efforts to secure the enforcement of the prohibition laws as they now stand and in which he believes, and giving assurance that the problem of national prohibition will be worked out "constructively". Mr. Hoover has always been a builder—whether as civil engineer in this or other lands, or as chairman of the commission for feeding starving millions in the World War, or in bringing relief to the sufferers in the Mississippi flood last year, or as Secretary of Commerce in building up national and international trade to a degree eliciting the highest commendations at home and abroad. So I expect that in the future, as in the past, he too will run true to form.

The question arises: Which candidate represents the highest ideals in the realm of civic righteousness and public welfare? Let the more than fifty years of earnest preaching and moral teaching in home, in church, in school and on platform give their emphatic response. The Eighteenth Amendment of the Constitution of

the United States was not born in a day. The overwhelming sentiment and national conviction that the liquor traffic is contrary both to individual and civic ethics and human welfare were produced after generations of moral and religious teaching and many a hard fought temperance battle in precinct and county, in city, in state and in nation. The prohibition of the liquor traffic has, for generations, been considered by temperance organizations, churches, preachers, educators, and statesmen, as the supreme moral issue in our democratic form of government. "Patriotism, not partyism", has been the slogan. Therefore when any candidate injects this great non-partisan and constitutional question into his campaign, he may expect conscientious and persistent opposition from loyal friends of national temperance legislation, irrespective of party affiliation.

Prohibition is, therefore, the greatest moral issue of the presidential campaign and has been brought into the limelight by Governor Smith's public record and expressed belief in the modification and practical nullification of the Eighteenth Amendment and Volstead Act. Mr. J. J. Raskob, Chairman of the National Democratic Campaign Committee, was definite and vigorous, if not temperate and elegant, when he stated that he wished to do all he could to help his friend, Governor Smith, and to "rid the country of the damnable affliction of prohibition". The present situation should, therefore, arouse all believers in our present constitutional temperance legislation to a sense of moral obligation to our country in these perilous days, and create in them an indomitable determination to vote for a man who will do his best to maintain the constitution in its integrity, rather than to vote for one who will do his utmost to effect radical changes in the distinctively moral amendment to the supreme law of the land.

Can we reasonably expect an effective enforcement of prohibition when the executives of the law are appointed by a President who does not believe in the principle of prohibition, and who is doing and has promised to continue to do all in his power to nullify national prohibition and return to local option by states with a minimum of federal control? The work of enforcement has heretofore been greatly weakened and embarrassed by the shrewd scheme of anti-prohibitionists in securing appointment to executive offices of men who were not firm believers in the law they were expected to enforce. If we desire a task done well, we must call on a man who believes that it ought to be done, that it can be done, and that he can do it, and then it will be done—and not until then. If Governor Smith had been as cooperative with the federal authorities in the enforcement of prohibition laws in New York as we have a right to expect Governors to be, perhaps he would have neither the inclination nor the opportunity to criticize the present administration for falling short of perfection in the enforcement of prohibition laws. These laws, however, are being more and more effectively enforced, and the good fruits of prohibition are apparent on every hand.

Some say that since Governor Smith cannot by himself change the Eighteenth Amendment, his influence in that direction need not be considered. Personally, I have more confidence in Governor Smith's ability than such a superficial statement implies. He is one of the ablest tools and products of Tammany—their hero and idol. His very position as President would give him extensive appointive powers, and those holding office by his authority would naturally cooperate with him in carrying out his radical modifications.

The plan proposed by Governor Smith is temperance retrogression, not temperance progress. To give up national prohibition and return to state local option is to secure government approval for the liquor traffic itself, and is going backward not forward, downward not upward,

(Continued on page 6)

Thursday, October 25, 1928

Housetop and Inner Chamber

Born to Rev. and Mrs. N. G. Hickman a son on Sept. 28. May he make as good a preacher as his father.

Rev. S. W. Sproles resigns at Gallman to accept the call to Gillsburg and Mt. Vernon in Amite County.

And Gov. Bilbo says that President Wilson vetoed the Eighteenth Amendment! He says he's a preacher and that preachers ought to stay out of politics.

All those connected with The Baptist Record appreciate the hearty endorsement given the Record by the associations for the fight it is now making for prohibition.

Report comes to us that two associations were formed by the churches formerly composing the Columbus Association. They are Lowndes County and Clay County Associations.

The average arrest for drunkenness for every 10,000 population for 1926 was fifty-one in Montreal and 106 in Toronto under the Canadian solution, and fifteen in New York under prohibition.

The churches in Hattiesburg begin simultaneous meetings Sunday, Oct. 21. Dr. W. W. Hamilton, of the Baptist Bible Institute, and Brother Joe Canzoneri will assist at the First Church.

Many believe that the passing of a resolution by the Mississippi legislature pledging support of Smith, at a special session was in violation of the State Constitution. But what do Smith supporters care for such a small matter as the Constitution.

Governor Bilbo, who has been making speeches for Smith, is fond of telling the folks that he is a deep water Baptist and a licensed Baptist preacher. It may be put over against this that members of the church of which he is a member say they haven't seen him at church since he was elected governor.

The Brooksville Baptist Church is enjoying a steady increase in B. Y. P. U. attendance since three weeks ago when we set up a general organization and graded the unions. We have three unions, but not yet completely standardized. Our general director is John K. Wilson. He is planning to make our whole organization standard.

Our church at Bonita (Oak Grove), Lauderdale County, is enjoying a steady growth in every department, and every outlook is most gratifying. We have on a building program; the people have a mind to build, and it is most inspiring to see the beautiful cooperation in the work on the part of all and the hearty response to every call. Indeed it is a happy privilege to work with these good people.—Pastor T. B. McPheters.

Rawhead and bloody bones is being invoked again. The Clinton riot is being painted in gory colors in the newspapers and was rehearsed in Mississippi College Chapel with great gusto at the opening of the session. Of course, all who believe in ghosts are greatly impressed. Just remember that the Clinton riot was one of the incidents which restored local control to white people over fifty years ago and has never had to be repeated. These scare-babies ought to get out their pumpkin heads and jack-o-lanterns for Oct. 31 and frighten the children.

Mrs. I. W. Rye of Hamilton writes: "My father is in his 84th year, a Confederate veteran and wishes me to say to you (Dr. R. B. Gunter), Brothers Lipsey and Bailey that he admires the stand taken by the Record in this, the most crucial period since reconstruction days. You have

his prayers, and you certainly have mine too. We have taught our children they live in a free country, but if we can't vote as we think best and if such a man as W. D. Upshaw can't speak in our Capital City without having eggs thrown at him, it seems to me freedom is gone."

Evangelist E. E. Huntsberry held a meeting in Franklin, N. C. There were 116 added to this church and about forty to other churches in the county. The local paper says of the evangelist: "He is sound in Bible doctrine, apt in attractive illustration, happy in personal demeanor and a master of organization. Sunday afternoon Dr. Huntsberry spoke to approximately 3,000 people from Macon and adjoining counties in an open air meeting in the McCoy grove on Jotla street where Dr. George Truett preached to thousands four years ago. At this meeting he spoke on the subject, 'God's Program For the World'. For fifteen years Dr. Huntsberry has been an evangelist. In addition to winning the lost he specializes in building Christian morale in all denominations and in helping the local pastors to vitalize the churches where revivals are held."

Pastor W. R. Cooper of Drew writes: I am beginning my second year at Drew. The first year passed as a dream in the night filled with pleasantries. We received 107 into our church with some thirty of them for baptism. The congregations have been large and the work pleasant. The Sunday School was standardized and we are on the way to advanced standard. Prof. Strickland is one of the best Sunday School and church workers I have ever known and he is doing much for building it up. His wife is also a wonderful worker and teacher of the T. E. L. class. All of the departments are well headed and are doing a fine work. The W. M. S. is doing some of the best work, and they are as faithful and efficient in all the work of the church. In fact the church as a whole and as individuals are as fine a body to preach to and lead as I have ever had. The young people are alive and love the work and manifest much interest in it. I have preached in seven meetings since I came to Drew and they have been among the best in my ministry.

One of our pastors writes: This incessant howl about "bigotry", "political parsons", and "intolerance" reminds me of a cat fight. The cat that is on the ground and squalling the loudest is the one that is already fighting the air with all four feet before the other cat makes the attack. The political machine called the Roman Catholic Church, since the day it stabbed its deadly dagger into the heart of the first Christian martyr, has used this pitiful cry of innocence to humbug the people who are Christians that it might rule politics, schools, and social life. But Rome is not intolerant! However, this may illustrate what is being done: In a community in our county there is only one Roman Catholic man. He came here from the North.

Below are given the two electoral tickets on which Mississippians will vote on Nov. 6. Notice these names carefully. Cut out the list containing the names of those for whom you wish to vote. Compare this with the names on the ballot given you by the election commissioners at the polls, and put an X after the names of those on the ticket for whom you wish to vote.

If you wish to vote for Hoover put an X after each one of these names on the ticket.

John E. Anderson

Mrs. Tyson Nethery

John M. White

Ray E. Ramey

Dr. W. J. Lacey

A. M. Storer

A. I. Buckwalter

Mrs. R. H. Morehead

Charles H. Blewett

W. E. Guild

He has been a Republican from early manhood. He states that a few days ago he received orders to vote for the nominee of the 1928 "Democratic" party. Of course the Roman Catholic Church is very tolerant (?). Will Baptists shelter themselves from political rain under a Roman Catholic whimpering umbrella?

Maybe Mr. Alley can give us a cartoon on Bilbo et al. with the Mississippi governor holding his nose and swallowing Al. He says he was agin him, but he had to swallow him. The reason he didn't go to Houston to the Convention, the reason he himself gave a friend was that the Mississippi delegates were wet and he couldn't afford to go with them.

Governor Bilbo is reported as saying in his speech in Memphis a few days ago that Secretary Mellon is still selling whiskey. This is a false charge that no man who advertises himself as a "licensed Baptist preacher" ought to be guilty of. The charitable thing is to suppose that Mr. Bilbo did it in ignorance, but charity has to cover entirely too much territory. This writer has never approved of Mr. Mellon as Secretary of the Treasury, and has in the past criticised some features of his administration as we have other things connected with the Republican administration, but it accepts at face value Mr. Mellon's statement that he long ago disposed of his stock in any distillery before accepting a cabinet appointment.

The attendance at Copiah Association last week was the best we have seen up to date at any we have attended. The meeting was at County Line Church, of which W. H. James is pastor, and the house was filled both morning and afternoon of the first day. Judge D. M. Miller was re-elected moderator and Brother M. P. Jones was elected clerk. Pastor T. W. Talkington of Crystal Springs preached a great sermon on "Hear Ye Him". The program was printed and the subjects were well presented and discussed. The letters were not read, but a Committee on Digest of Letters was appointed and reported later. Time was given before the sermon for a talk on the Hospital by Superintendent Alliston and on the Orphanage by Superintendent Massey. These were well received. A big dinner to a big crowd was served at the noon hour and the crowd came back forthwith for business. Request was made for all present to stand who were in the Association 40 years ago. About a dozen stood. Among them was Miss M. M. Lackey, whose father and mother were leading members of this church, and whose bodies sleep in the cemetery close by. Devotional services for the morning and afternoon were led by J. W. Gray and C. E. Allman. The report on missions was read in the afternoon by Dr. O. O. Green, and on the Cooperative Program by Brother J. F. Guynes. Addresses were made by the editor, by Dr. H. M. Harris, S. W. Sproles and C. W. Barnes. The interest ran at high tide all the way through. One new church was received into the Association, New Providence, and an offering was made to help this new church pay for their new house. We were sorry not to be able to attend further than the first day.

If you wish to vote for Smith put an X after each of these names on the ticket.

C. E. Dorroh

J. A. McFarland

W. H. Keir

Wilmer Kennedy

D. T. Ruff

V. D. Rowe

J. H. Daws

Mims Williams

E. E. Maddux

Louis J. Wise

Editorial

HOLY FATHER; HOLY CHILD; HOLY SPIRIT

There is nothing today that more needs to be preached and gotten deep into the consciousness of all the people than the Holiness of God. A mistake may sometimes be made in beginning at the wrong place and preaching the necessity of holiness in man. Certainly that is a great need; but there is no hope of holiness in men, nor even of getting any adequate conception of holiness unless we begin with the holiness of God. There's where holiness begins, and where it dwells.

It would well repay any Christian to get his Bible down and study it to see what it has to say about the holiness of God. It is legitimate and desirable to have the help of a concordance, a reference Bible or any other helps that may be had. But we must be willing for the Bible to speak for itself on this subject. Certainly there are a good many half-baked notions about it, and probably there is in none of us an adequate conception of it. Certainly it cannot be treated in any satisfying way in a single newspaper article. All we can hope to do here is to set somebody to thinking in this direction.

In the only paper of Jesus recorded at any length in the gospels, in the seventeenth chapter of John, Jesus addresses the Father as "Holy Father". Four times in this prayer Jesus addresses God simply as "Father"; one time as "Righteous Father"; and once as "Holy Father". This prayer is most tender, intimate and appealing. It is at the climax of his ministry. He is finishing his task and leaving it behind him. He is concerned about the future of his disciples and the perpetuity of his work. But with all the intimacy and earnestness which would make him unconscious of himself and his surroundings, he is supremely conscious of the presence of God. And it is impossible to be deeply conscious of God without being aware of His Holiness. Indeed it is the holiness of God that necessarily overwhelms any and all who come into his presence. This is the response of the seraphim that falls on Isaiah's ears as he hears them crying one to another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory". And this is the cry of the four living creatures, representing probably the whole intelligent creation, saying (Rev. 4:8), "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come. The recognition of the holiness of God is the very essence of worship.

Now put along by the side of this the prayer of praise of the whole company of believers, reported in Acts 4:24-30 who "lifted up their voice to God with one accord". In this they speak of the "holy Child Jesus". We have had quite enough these days of the "lowly Nazarene" conception of Christ. He was indeed man in the highest, truest, completest sense. But he was and is the Holy One of God. The disciples had "known Christ after the flesh", for they were most intimately associated with him in his earthly life. But now they know him so no more. The conception of him that came to take the place of all else was of his exaltation at the right hand of God. And now they think of him and worship him as the embodiment and revelation of Holiness. Nothing in all our conception of the humanity and approachableness of Jesus must be allowed to hide from our eyes the holiness of the Son of God.

Of course, it is common knowledge that the Spirit of God, the third person in the trinity is in the New Testament the "Holy Spirit", also called the Spirit of Holiness. This is because he too embodies the attribute of holiness as the essential nature of God. It is also because he not only is Holy in his own person, but because he brings the holiness of God into actual con-

tact with men. Isaiah speaks of cleansing Jerusalem with the spirit of judgment and by the "spirit of burning". And again in speaking of Christ's method of doing battle, he says, "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning of fire". In the gospel we are told that Jesus shall baptize with the Holy Ghost and with fire. We do not understand this to be hell fire, but the purging process of the Spirit of Holiness who will carry on the work of Jesus.

Surely if there was ever an age of uncleanness and sin which needed a new conception of the Holiness of God, of the Holiness of Jesus, needed a baptism of the Holy Spirit, it is the day in which we are living.

In the name of suffering humanity: wanted somebody who can write a short article for the religious paper.

Thirteen new members were received at Philadelphia the first Sunday of Brother W. W. Kyzar's pastorate.

Twenty-seven were added to the church at McNeil during the meeting conducted by Brother W. W. Kyzar. The church gave over \$200.00 to the State Board's evangelistic work.

The Columbia Church has called to be their pastor Rev. H. W. Ellis from Immanuel Church, Paducah, Ky. Bro. Ellis has accepted this work, and will move on the field Nov. 1.

C. N. Travis becomes pastor at York, Ala., a church of 325 members. We are glad this brings him nearer to Mississippi. He hopes the Record will keep up the fight for civic righteousness.

Among the many associations which unanimously endorsed The Baptist Record in the prohibition fight is included the one in Panola County. These brethren are not afraid to speak their minds.

We appreciate the articles which have been sent us on the present conflict for the supremacy of soberness in the nation. Many of them we will not be able to publish. In a week or more they will be out of date.

Rev. J. H. Gunn has resigned at Long Beach. The church has gone forward under his ministry probably more than in any similar period of time. We hope the good accomplished in the recent past may be permanently conserved.

Mr. and Mrs. John Carney of Texas were killed in a railroad crossing collision last week. He was saved by the grace of God from drunkenness many years ago and for nearly half a century has been doing all in his power to save other men. He has made more prohibition speeches in Texas than probably any man who ever lived.

The church at Greenville has shown its appreciation of their worthy pastor, Dr. Chas. S. Henderson, by adding \$600.00 to his salary. Though they emerged from the overflow about a year ago, they have had a most prosperous year. There have been 140 added to the church, making a net gain of 102. There has been a corresponding growth in the Sunday School, B. Y. P. U. and in finances.

Brother C. T. Johnson reports that Leake County Association unanimously passed resolutions which did not fail to call names in the prohibition fight which has been injected into the presidential election. Dr. Barnett made a great speech in which he declared his political independence of the Raskob bunch. Brother Johnson also spoke in a ringing message to the same effect. The Association unanimously declared its endorsement of the policy in the present fight.

LET US REASON TOGETHER

There should be no bitterness in this political campaign. This government is for all of us. It is the duty of all to make it the best government. To do this we must be charitable towards those who differ from us. We should be calm and considerate. We should hear and weigh all the facts on both sides. Having done this, we should cast our vote for the man who will best serve the nation. Prejudice should have no part when casting our vote. Selfish motives should not control. And above all, we should have the courage of honest conviction.

We Give Here A Part Of Smith's Record As A Public Official

Smith's record which contains the following highlights in his career as assemblyman, speaker of the house, and governor of New York:

1904. Voted to force hotel bars into three hundred dry towns and to make hotels independent of local option elections.

1905. Voted three times against a bill to kill assignation houses and other red light institutions. This was a bill to separate the sale of liquor from its immoral connections. Smith fought against this reform but the bill was passed.

1907. Voted on the saloon side in local option legislation.

1908. Voted to permit saloons near churches and schools in spite of violent opposition.

1909. Introduced and pushed a bill permitting bars within church and school zones.

1910. Voted against a city-local option bill; took the saloon side of the argument.

1911. Voted to permit saloons nearer churches; voted to increase the hours of legal sale in saloons.

1912. Voted for a law making it difficult to convict violators of the liquor laws.

1913. As Speaker of the Assembly worked to open saloons in New York on Sunday. Also engineered passage of measure permitting saloons within two hundred feet of private schools.

1914. Voted against local option and statewide prohibition measures.

1920. As governor he aided and signed the bill legalizing in New York 2.75% beer which was thrown out by the Supreme Court.

1923. His signature made effective the repeal of the New York prohibition law, thus destroying enforcement in the largest state.

The Smith Campaign Is Tammanyized

The nobinee is a Tammany product. The method of the nominee's leaders is a Tammany method. Tammany has a representative in every district in New York. In this campaign their representatives are scattered throughout the South. Many Southerners who a few years ago would have frowned upon Tammany's behests have now fallen for them. They are obeying Tammany's behests. It is possible that they do not realize to what extent they are the tools of this political organization.

This Campaign Smacks Of Romanism

The Roman Catholic Church has kept its membership in ignorance. In like manner many of the Smith supporters are endeavoring to keep the voters in ignorance. They are unwilling for the people to hear both sides of the question. This has been evidenced in a number of places in Mississippi when anti-Smith citizens have been denied the privilege of presenting their views. They were not shown the courtesy of citizens although they represent the highest order of citizenship. The treatment which they received was undemocratic in principle and is an example of the democracy of a certain class of Smith supporters. Our citizens can be trusted to take care of themselves if they only have the facts to which they are entitled.

Whiskey Plays The Largest Part In This Campaign

While many Smith supporters are citizens of highest integrity, yet some of the strongest adherents have been whiskey men for decades. One who has often been quoted was almost too

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drunk to stand when filling an engagement while the writer was a college student. He has always posed as an exponent of democracy. That whiskey is wielding such an influence is evidenced not only by the expressed purpose of the Democratic nominee in his attitude towards modification, but also in the selection of his campaign manager who is a whiskey man with the avowed purpose of destroying prohibition. This fact is further evidenced by wealthy whiskey Republicans who are now supporting the Democratic nominee with both their influence and with their money.

White Supremacy

White supremacy has been held up before our people as a scarecrow to keep them from voting their conscientious convictions on a moral issue. As a matter of fact, the sober white men of Mississippi will take care of white supremacy, even though the Republican nominee is elected. Carpetbag government was put out of business in Mississippi during reconstruction days during a Republican administration.

Religious Liberty

Religious liberty does not require us to vote for a man of any particular religious affiliation. Neither does religious tolerance have anything to do with political affairs. We grant to all the right to worship God according to the dictates of their own consciences. We would not have it otherwise. The Democratic nominee says in his religious statement that he believes in worshiping God according to the faith of the Roman Catholic Church. Any one who knows the tenets of the Roman Catholic Church knows that this statement is diametrically opposed to religious liberty and to religious tolerance. We should keep our wires straight on these issues. Since this is true, we cannot be true to the Constitution of the United States and to the best interests of our people by putting a man in power whose religion endangers the religious liberties of the people and their general welfare and well being.

—R. B. Gunter.

Pastor D. W. Bishop of Sipsey, Alabama, was greatly blessed in revival meetings the past summer, 178 being added to the churches and others professed faith. He was in nine meetings. In one of his meetings he was assisted by Brother D. H. Waters of Fulton, Miss., who gave them great gospel messages. He assisted Pastor H. H. Bethune in a meeting at Oakdale, Rankin County, where he was once pastor while a student in Mississippi College.

It was the editor's privilege to be at the meeting of the Jefferson Davis County Association only a few hours, but these were filled with good things. There are fifteen churches in the body and they were all represented. The house was well filled, in spite of the State Fair and the football game. Brother J. R. Carter led the opening devotional service. He discovered America not far from here, and they love and honor him. The place of meeting was at Old Bethany Church, made famous by the ministry of Eldred Norvell Roberts and many good men since. Brother J. O. Buckley was re-elected moderator and Brother Burkett clerk. The sermon was by Brother J. B. Quin on The Unity of the Church as Christ's Body. It was doctrinal, practical, missionary, inspiring. The people do love to hear the word preached. The dinner was abundant and good, for these people are hospitable in the Christian sense. As this writer had to leave early, they permitted him to speak early in the afternoon and gave him a most fraternal hearing. The reports on education came next with reports by C. E. Thompson and J. B. Quin, and reports on ministerial relief by J. O. Buckley. The meeting was to be continued through Saturday and Sunday, with expectations of increasing crowds. On the printed program appear the names of Mrs. C. E. Thompson, Solon Walker, Mrs. T. B. McNeese, G. L. Martin, C. V. Sutton, J. P. Dear, Astor McGee, Hiram Booth, Mrs. R. C. Puckett, and sermon Sunday by Dr. M. O. Patterson.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

FINANCING THE WORK OF GOD'S KINGDOM

As certain as God planned for His churches to foster and promote the various phases of Kingdom work, just that certain has God planned for His churches to finance the various phases of Kingdom work. Since the churches are to promote the various phases of Kingdom work, God planned for His individual followers to work through and in cooperation with His churches. Likewise, since the churches are to finance the various phases of Kingdom work, God planned for His individual followers to give through and in cooperation with His churches.

(1) Those who are unfaithful in their stewardship cannot be depended upon to adequately finance the Lord's work, because,

A. Their gifts are uncertain. Instead of making their gifts to God, they give to "Preachers", to "Missions", to "Orphans", to "Christian Schools and Colleges", to "Aged Ministers", to "Hospitals", to "Charity" and to other "objects". They give to men and to institutions instead of to God. Therefore, if they like the preacher, they pay him, and if they become dissatisfied with the preacher, they withhold their gifts from him. Likewise, if they do not approve of the way the Convention apportions or handles mission money, they stop their gifts to missions, and if they become offended with the management of other institutions and boards, they withhold their gifts from them. Their giving is determined solely by their attitude toward men instead of by their love for God and His Word, and so their gifts are uncertain.

B. Their motives are wrong, and their giving is lop-sided. The motives behind their gifts are sympathy, emotion, pride, a sense of duty, and selfishness, whereas it should be love.

Instead, therefore, of giving regularly, sacrificially and cheerfully to the support of every phase of the Lord's work, the majority of them give only to those objects which appeal to their sympathy and only when their emotion is stirred or when their own personal interests are involved. Though they know the needs of the orphans and of the heathen, they will not give in a large way until someone presents the needs of the orphans and of the heathen in such a way as to stir their emotions; then they give through sympathy. Though they know the needs of our denominational boards and institutions, they will not give in a large way until they can be led to realize that our honor is involved; then they give through pride. Though they know the needs of their own local church, they will not give in a large way until it is made known that some other individual, organization or denomination has given a large amount; then they give from a purely selfish motive.

Sympathy, emotion, honor, a sense of duty and pride are noble and are to be desired, but love is nobler and is more to be desired. Love will, more than anything else, lead men to sacrifice for others. It was not sympathy or emotion or honor or a sense of duty or pride that led God to give His only begotten Son for our redemption, but it was love that prompted Him to give His best, and nothing less than love will lead God's stewards to do their best for the advancement of His Kingdom in the earth.

C. Their methods are unscriptural.

Following are some of their methods for raising funds for financing the Lord's work, neither of which is based on Scripture nor is in harmony with God's plan for financing the work of His Kingdom:

(A) High pressure methods. In the use of such methods, an organization or an individual

is employed to press those into giving who would not otherwise do so.

(B) Begging. Instead of making their offering in church and thus worship God with their gifts, they wait for the treasurer or for a committee to come to them personally and ask them to give something for the preacher or for missions or for whatever object the collection is being taken. Thus they make the Lord's work appear to be an object of charity which depends upon begging for its existence.

(C) Money raising devices. Following are a few of the many devices used by unfaithful stewards to raise money for financing the Lord's work:

a. Shows, minstrels and other forms of entertainment where admission fees are charged, and the proceeds used for Kingdom work.

b. Box suppers, oyster suppers and other kinds of suppers given under the auspices of some auxiliary of the church for the benefit of Kingdom work.

c. Raffling off quilts and cakes, etc. Auctioning off quilts, cakes, etc.

d. Inch offerings. This plan requires each member and each friend of the church to measure themselves around the waist and give a penny for each inch measured. For instance, if an individual measures 32 inches, he would be expected to give 32 cents; if he measured 40 inches, he would have to give 40 cents, etc. The money then raised is used to help finance Kingdom work.

e. Birthday offerings. According to this plan, each one who has had a birthday during the week must give on the following Sunday a penny for each year of his life. A little bank is placed on a table in front of the congregation and the one making the gift must go to the front and drop the pennies in the bank one at a time while someone nearby counts them. Thus the gift is made in such a way as to embarrass the giver and to amuse all who witness the giving. Such gifts are made solely "to be seen of men", yet it is a money raising scheme widely used to support Kingdom work.

f. Membership fees. This plan requires each member of the organization to pay monthly, quarterly or annual dues.

Evangelists and pastors who resort to emotional appeals and high pressure methods in order to get great numbers to join the church are criticized, and rightly so, but is not the great company of ministers and laymen who are resorting to emotional appeals and high pressure methods in order to get great numbers of dollars into the church subject to criticism also?

If it is wrong to resort to emotional appeals and high pressure methods in order to get members, it is also wrong to resort to such methods in order to get dollars. The Scriptures set forth God's plan for securing members to do His work and the Scriptures also set forth God's plan for securing money to finance His work. If we do not approve of unscriptural methods for securing men to do His work, we should not resort to unscriptural methods for securing money to finance His work.

(2) The observance of stewardship on the part of God's people will adequately finance the Lord's work. (Continued next week)

Brother J. W. Rooker says he and his congregations are going to the polls on Nov. 6 and vote for a dry candidate.

Pastor C. T. Johnson has just closed a revival meeting at Carthage with Mr. Nason of Kosciusko leading the singing. Haven't heard results.

(Continued from page 2)
in the most vital moral movement ever inaugurated by our nation.

It will require the same conviction and enthusiasm on the part of patriotic men and women to maintain the Amendment in its integrity and power as were necessary to secure prohibition as an organic law of the land.

There are occasions when a man cannot be silent and at the same time be loyal to his convictions of duty to God, to the church, to the state, and to the present and future generations. For more than forty years it has been my duty, privilege and joy to preach the gospel, to advocate moral measures for human good, to teach the truth as I see it in university and theological seminaries, to serve as pastor of some of our greatest churches, and to sound out a clear and distinct note wherever the question of prohibition was under consideration. The first year of my public ministry I spoke often in pulpit and on platform in behalf of a constitutional prohibition amendment in my native state (Tennessee) in 1886. At that time the point was often made by the advocates of the liquor traffic that prohibition should be by national law and not by individual states. "For", said they, "dry states will be over-run with whiskey from the near by wet states which would secure all financial benefit from the traffic". But now that we have national prohibition, the argument has changed, and it is proposed by Governor Smith to revert to state local option as against national prohibition.

To make clear my conception and conviction concerning the main moral issue in the present campaign, I wish to give a personal word. If I were wavering about how to vote in the present election, I would ask myself a few questions. I would take my conscience aside and look myself in the eye and ask, "How would supporting a wet candidate for President affect your character?" In the light of a long life of moral and patriotic teaching, more pointedly I would ask myself, "Have you changed your deepest conviction as to the moral evil of the liquor business?" "No." "Are you too cowardly to act out your convictions now as in other days?" "No." "Do you seek the favor of men and therefore muffle your conscience, your tongue and your pen?" "No." "Then can you have proper moral self respect and use your influence in behalf of a man whose policy runs contrary to your principles of national righteousness?" "No." So to drop from the high moral plane of lifelong devotion to the principle of prohibition to the lower level of liquor license and government participation in the degrading business would cut a deep wound in my personal character, and would lessen my regard for myself as a man of loyalty to a great moral principle in national life.

Next in value to a man's character is his reputation. Were I to support a wet candidate for President, and to announce to my family, I think I could read in the face of my wife the deep disappointment of her loyal heart, and in the bright eyes of my two boys I could see the light of filial devotion darkened into twilight because father had descended from the moral heights heretofore occupied in their undoubting minds. Were I to visit the noble churches where I have preached the gospel of Christ and the doctrine of personal and national purity and righteousness, and utter one word indicating an indifferent attitude toward the main moral issue in our national life to-day, grief and disappointment could be read in the open countenances of those who have known me for many a passing year. One sentence approving the liquor traffic, whatever its entangling political alliance may be, would do more harm than hundreds of sermons could accomplish for righteousness. Character and reputation are too precious to suffer injury at our own hands by failure to rise to the greatest height of noble patriotism, civic righteousness and national integrity.

This is the way I personally feel, and I believe

that millions of others in their varied spheres of life cherish the same feelings and ideals and will show by their votes in November what they consider to be the main moral issue of the presidential campaign, and smite the rising head of the monster of legalized drink so that it will never rise again to endanger our national character and prosperity.

WHY NOT AN HONEST CAMPAIGN By E. Y. Mullins, D.D., LL.D.

There are certain axiomatic facts about the present campaign that, in the heat of the fight, are being lost sight of. Thousands are going to vote for Al Smith because he is a Democrat. Thousands are going to vote for Hoover because he is a Republican. This is party loyalty and you may put "against" in place of "for" with equal truth. Thousands are going to vote for Al Smith because he is wet, and thousands are going to vote for Hoover because he believes in prohibition. This is liquor loyalty, for or against. Thousands are going to vote for Al Smith because he is a Catholic (and it will be admitted everywhere that no people are more loyal to their church than Catholics). Thousands are going to vote for Hoover because he is a Protestant, and among these will be great numbers, not even nominally Christian Protestants, but people who distrust the Catholic Church because of its past history in matters of church and state.

Now of all these opinionated folk who are going to have their own way in the matter of voting this fall, why single out Protestants as the only liars, hypocrites and bigots in the lot, and also drag in with them all the drys, labelling them wholesale as intolerant traitors to their country and its constitution?

Mr. Michaelson, after a survey of Kentucky politics says in the New York World and copied in a Louisville paper: "Here (in Kentucky) as elsewhere, Smith's wetness is the ostensible excuse for the onslaught, (against Smith). Actually his Catholicism is what is being employed to rouse Protestants against him." Practically the same thing is being said by campaigners all over the country, but Senator Barkley of Kentucky has admitted that there are some who tell the truth about themselves. We thank him.

Look at the facts: Seven thousand Southern Baptists at Chattanooga last May (before the nominations) voted solidly against any and all wet candidates—with not a word about anybody's religion. Further, I have before me copies of resolutions passed by twenty-eight religious organizations from all parts of America on the subject of prohibition. One of the twenty-eight is The Federal Council of Churches, whose membership includes twenty-nine denominations. Aside from this, individual denominations, Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, Lutherans, The Disciples, the Adventists, the Reformed Church, the Universalists, an organization of Jewish Rabbis, twenty-eight in all, together with the National Christian Endeavor and Young Men's Christian Associations are each and every one committed to the dry cause and against candidates and parties who stand for liquor. Not one of these deals with the question as a partisan or religious matter, but as a great moral issue. They all speak as free American citizens exercising their rights under the constitution. The truth is that Protestant America is on the dry side, and indeed there are many dry Catholics, and some dry Catholic Societies on our side. The causes operating against the Democrats among religious bodies today are several generations old.

Besides these things, however, the present Democratic campaign is so full of contradictions that hosts of Southern members of the party, wholly apart from any religious consideration, are going to bolt the Democratic ticket. Here are some of the contradictions: First, the contradiction between the prohibition argument in the East and South. In the wet East the argu-

ment is that Gov. Smith will, as President, change the 18th amendment and the Volstead Law, while in the South we are confronted with the argument that, as President, Smith will be powerless to injure the prohibition cause. Contrast for a moment what is being said here in the South with a recent editorial in the New York Times, a frank paper, on "what Smith could do." Referring to the claim that he could do nothing with a dry Congress, The Times says: "It is a hollow plea. . . . A large percentage of Congressmen would hesitate to go against the recommendation of a popularly chosen President."

Second, the contradiction between the profession of Smith and his acts. His profession: That he will make an honest effort to enforce the Volstead Law. His act: As Governor of New York he helped to repeal the enforcement law. Emerson says: "What you do thunders so loud I cannot hear what you say."

Third: The contradiction between the oath of office which he must take, if he becomes President, and his proposed program. The oath which he must take will be to uphold the constitution. His proposed program: To radically change the constitution in its 18th amendment.

Fourth, the contradiction between the Democratic platform and the nominee's statement immediately after his nomination. This has been cleverly brushed aside by politicians since, but in the Louisville Times of July 17th the plain truth was told in a statement from Senator Cole L. Blease, delegate from South Carolina: "If the people of this nation had known three months ago that this (opposition to the prohibition cause) was to be the position of Gov. Smith and the chairman of the National Democratic Executive Committee, I am satisfied that but few, if any, of the Southern States would have participated in the Houston Convention, but would have held a Simon-pure Democratic convention of their own."

Fifth, the contradiction between the alleged loyalty and independence of the candidate. He is loyal to his friends. He stands by them. Then Tammany Hall will have large part in his administration. But we are assured that he is independent, will not be influenced by Tammany.

Besides the above we are all familiar with the spectacle of the wet head and the dry tail of the Democratic ticket—Smith and Robinson. The average voter is like the visitor who confronted a watch dog growling viciously and at the same time wagging his tail. Being urged to enter, he said, "Excuse me, but I don't know which end of the dog to believe."

Why not recognize that all these influencing conditions exist which give thoughtful people many reasons for voting against Gov. Smith; admit that others may be honest in the reasons given for their choice of candidate for the presidency, and drop the cry of liar, hypocrite and bigot from the campaign. The truth of the situation is that Governor Smith has thrown down the challenge to Protestant America on a great moral question, to which Protestants have been committed for generations. The Democratic party is paying the penalty for its line-up with such a leader. The leader and the party should not whine if Protestant America takes up the challenge. We would be disloyal to ourselves and our God if we tamely submitted. Southern Baptists voted against Hughes and Harding, both Baptists. Clearly then there is no sectarianism in their attitude. It is interesting to note that Gov. Smith has made only one plea for himself (in his Oklahoma speech) on account of his religion. He is wise in this. An overdone plea for sympathy will be taken by the public as an alibi for a weak position.

In conclusion I feel that our Christian women, as well as men are called upon as never before to go to the polls in November and vote for Hoover and Curtis. Staying away is a cowardly act. If some Southern states by their electoral vote shall break the "Solid South", it will mean our political emancipation. Not that we will forsake

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resident, Volstead ed with will be Con here in New York old do." It is a f Con the recent." profes : That the Vol New York Emer I can- ooth of Presi in which itution. ange the Democ ent im- has been ce, but e plain or Cole a: "If months hibition th and ic Ex- ut few, ve par- would vention alled e. He Then his ad- is in Tammany. with the tail of n. The fronted e same ter, he end of encing people Smith; reasons presi- it and he sit- down great e been ic par- such chal- es and in Bapt- , both ianism ate that himself his re- plea as an women, fore to Hoover ly act. al vote an our forsake

great Jeffersonian ideals, but that we shall henceforth be reckoned with by both political parties, and not merely the obedient slave of one.

AN APPEAL TO CHRISTIANS

The real issue in the campaign has been so clearly set forth so many times in The Baptist Record and just a few other papers in the state that it would hardly seem necessary to repeat it here. Both my judgment and conscience most heartily approve the Record's policy in regard to the present situation. But, Christian friends, will you suffer this additional effort to impress the truth upon your minds and hearts? A patriotic veteran is loath to lay down his gun while there is left any ray of hope for victory.

On the 20th day of last June fifty-six years ago, I enlisted in the cause of the prohibition of the liquor traffic. I have never furled the banner, and am determined never to do so. I enlisted for a limited period of service. That period was for life; and with my last expiring breath I will to the extent of my feeble ability defend her whom, fifty years ago, I vowed to protect, her children, her fireside, the church of the living God acting out the principle of soul liberty, my state, and my native land. I never will be hushed into silence by any political party lash, and cringing and whimpering cower at the politicians' feet. And because of this stand I must as meekly as I can for Christ's sake "endure the shame" heaped upon me by discourteous and self-seeking demagogues and some editors. I thank God we have a few who will not bow the knee to Baal. Quite a number of politicians and editors are fine men outside of politics. Strange things are happening these days. Many editors who stood firm and fought hard for the principle of prohibition for various periods of years, ranging from ten to forty or fifty years, have just now turned their coats and are as silent as the grave on the question of prohibition. The black flag has been waved before their faces, and they seem to be seeking hiding places in their new-born fright. I have long thought that there is more wrong doing in the world caused by weakness and fear than by wickedness. We have in the present situation some striking illustrations of this.

Now, let us strip the real question of all camouflage, black barrage speciousness and other complications, and take a view of its nakedness with both eyes wide open. Let us mention one of these tricks of the demagogue, which has been invoked more than once within the last decade or so. It is the race question. This is largely a scarecrow. Trouble may come from this source. If it ever does, it will likely come by just such frantic efforts as the demagogue is making today for the accomplishment of selfish ends. Fifty-three years have passed since we have had any such trouble in the South, thirty-five of which were under Republican rule. Such selfish appeals are effective mainly with the ignorant, highly prejudiced and self-seeking. It is skulking and mean to unnecessarily disturb ignorant people and by this very means induce them to bring on trouble themselves.

What do we see? When all this barrage is cleared away, we see a battle royal waged in the open. Mark this: in the open. True, informed unselfish prohibitionists and not Democrats first, are out in the open, standing firmly for the prohibition principle, fighting the Democratic nominee because he is openly and defiantly a liquor man, theoretically, officially, personally and practically, and does not deny it. There is no need to spend one moment in debating this proposition, as everyone who knows the facts in his life must admit, for he himself admits it. And even if we had time and were disposed to discuss it, we could not sensibly do so. It is one of those things known in mathematics as an axiom, a thing impossible of elucidation and too self-evident to need it. How do you know that two and two make four? Why, you just know

it. That's all.

But, if you want any evidence beyond what is a matter of record and common knowledge, let him speak for himself. He has said over and over that he is opposed to the Eighteenth Amendment and the Volstead law; and he very recently said, if and when he is elected, he will stump the nation for the destruction of these laws. Do you think he does not know his own thought and purpose, or that he is just a blatherskite and for pastime is just blowing hot air for the delectation of his willing dupes?

And then if you do not fully understand him, let his first Republican lieutenant, John J. Raskob, a member of the association against the Eighteenth Amendment, interpret for you. He says, presumably upon the assumption that Al Smith is soaking wet and desires the destruction of the prohibition laws, that he accepted a big part in the management of the Democratic campaign, and temporarily left his private business, for the purpose of destroying "the damnable affliction of prohibition". Is this plain enough? There can be no doubt about what they consider the major issue. The wet Democrats, aided by the wealthy, wet, Republican ally, have set the gage of battle. The dry Democrats have accepted the challenge. The Goliath of Tammany is strutting forth imperiously, just waiting for the Christian people, misled by the self-seeking politicians, to cast their votes for him, and authorize him to proceed to the destruction of prohibition. So the battle is on in earnest. All understand clearly the *casus belli*. The lines are clearly drawn.

What will the result be? If Smith (the wets) wins, it is obvious that nothing but Divine intervention can prevent the return of saloon conditions. For the votes that elect him will be the majority of the votes polled in the United States. And, if we Christian citizens of the nation with our eyes wide open, open up the way for the return of the saloon with former unspeakable horrors, it would hardly be a fair and square deal with God for us to ask him to help us get prohibition back after we had with our eyes wide open foolishly given it away under the advice and leadership of the politicians, by casting our votes for one who foretold us he would have liquor back. Voting with Smith is on a par with signing whiskey petitions in saloon days, and will bring similar results. Formerly when men and women were burdened with the liquor curse, which had gradually slipped up on us on the blind side, we could and did ask God to help us, and he did. But in this latter cause we would not have the face to ask Him to pull us out of a snare into which we had walked while the net was spread before our eyes when they were wide open.

Dear Christian friends, allow an old man who loves all the faithful in Christ Jesus to beg you not to vote for Smith, who will beyond a doubt do all he can to reinstate the liquor business in our fair land. Some say we know that and that he will be the drunken chauffeur on the Democratic bus, but we will have men there to catch the wheel in time to prevent a wreck. Friends, that would be like putting a tiger into your living room with your family just to have an experiment in controlling him. You know a tiger's nature; you know before you put him there what he will do, and what you can not do. Would it not be altogether easier and safer to keep him out than to try to put him out? Let's keep the Tammany tiger out of the white house. When he gets in we can no more control him than we could any other tiger.

If Smith shall be elected, the Christian people of our nation will be held accountable for it. They can easily prevent his election if they will. If you put him in, it will be a hard account to settle with your conscience, and a harder one to settle with God. My judgment and conscience approve Hoover. Follow your judgment and conscience and I have not a word of censure.

Sincerely,

Jackson, Miss.

—T. J. Bailey.

HERBERT HOOVER

Dr. John R. Mott, lifelong leader in the Young Men's Christian Association and in other social and religious movements, especially among youth, thus sums up Mr. Hoover's qualifications for public service:

Mind

"The thoroughness and up-to-dateness of Herbert Hoover's mental processes and methods, combined with his practical bent, show his rare qualifications for constructive statesmanship.

Conscience

"His sensitive and strong social conscience and his keen responsiveness to forward-looking proposals and measures for further social welfare are imperatively needed in the leadership of the nation and the life of the world during the years right before us. I would find it impossible to name any man in public life who, within the range of his opportunities, has demonstrated his possession and use of such qualities in a more helpful and satisfying way.

Understanding of Other Peoples

"His wide and thorough knowledge of the life, mentality and trends of the peoples of Europe, Asia, Latin America and Australia rarely equips him for fostering most helpful international relations, especially from the American point of view. In recent-world journeys I have had occasion to observe this again and again. Few are in a position to appreciate what an extensive and highly efficient staff he has built up and developed in the widely-flung activities of the Department of Commerce. What other country today has such prompt and reliable reports, with all that this country means for the furtherance of the interests of industry, commerce, and finance, and of right understanding with other nations.

"One of the greatest tasks before America today is that of assimilating or weaving in the strong strains which the foreign elements in our population are so well able to supply. Right here, Mr. Hoover is in a class by himself. He has an appreciation of all these peoples, based on intimate knowledge of their backgrounds, distinctive qualities and aspirations, and they have confidence in him; and all this would go far to insure much needed progress in the assimilative process.

Tolerance

"In his exceptional activity in meeting great emergencies and crises in the pathway of disasters, and in his administration of great humanitarian projects, he has revealed a rare spirit of tolerance, a large comprehension, and an appreciation of the men of different national racial and religious backgrounds. What does this not make possible in the service of a complex, cosmopolitan nation like ours?

An Inspiration for Youth

"By his governing ideals, his habits, and his life record from the days of boyhood and young manhood, as well as his attitude toward the great moral issues of our day, he is fitted to be just such an example to the youth of the land as they should find in their President."—Christian Advocate.

A GREAT MEETING

We have just closed one of the most satisfactory meetings at Clinton that the writer has ever had the privilege to participate in. Dr. W. J. McGlothlin, President of Furman University, did the preaching, and did it most excellently. We have known him as a great teacher, and a great executive, but he has also proven himself an evangelistic preacher of great power. His preaching was so clear and convincing that one hundred and twenty-nine people responded to his appeals in eight days, without the slightest effort in the world at sensationalism. No hurtful reaction could possibly come from such a quiet, constructive meeting. We are profoundly grateful to God for sending him our way.

—B. H. Lovelace, Clinton, Miss.

W. M. U.

Spare Not

It was the privilege of your Secretary to go from place to place over North Mississippi this past week with our Miss Mallory.

As we listened day after day to her earnest heart messages as she pleaded with us to SPARE NOT self nor time nor talent during this Ruby Anniversary year; and as we looked into the faces of our sisters who with utmost quietness drank in her appeals—there came a new vision of the call to SPARE NOT.

We are to SPARE NOT in our praying. Have we given just as much time to the prayer life as the occasion calls for? Have we—any of us—like the Master “arisen a great while before day” and poured out our souls to Him Who alone can give, and can withhold? Have we spent whole nights in prayer for the enlistment of certain individuals? Have we prayed that the spirit of Sacrifice enter into our own hearts to such an extent that we shall really know the meaning of the word? Miss Mallory bade us SPARE NOT in our praying.

We were bidden to SPARE NOT in Enlistment. I was almost persuaded at times that my feeble efforts at enlistment this passing year were most futile. I called to mind the letter I did not send to certain sisters who are indifferent. I remembered occasions when in conversation with others, that we talked of other matters, when the Word might have been spoken in season. I recalled occasions when I had urged dear friends to “put first things first”, but I had not been as persistent as I might. Oh, Conscience pricked deeply as Miss Mallory bade us SPARE NOT in our endeavors to enlist others.

The beloved Secretary bade us SPARE NOT in Gifts. I came home from the itinerary and had to immediately make out the third quarter’s report. And as the figures stared me in the face when I closed it, I felt that I must lay my head down on the desk and cry my heart out. Dearly beloved, it is far below what it should be this quarter. Instead of bringing up the slight deficit left from last quarter, we are further behind than we were this time last year.

BUT—and now above all times—we need to SPARE NOT in genuine GRIT! We need to look up and take courage. We can yet meet every Aim, IF we will. So far as our financial aims are concerned, we know that when we count the gifts to State Missions that are coming in daily now; and when we count the gifts that we purpose to pour in for the Christmas Offering; and when we count our gifts that we shall bring in on that memorable 11th of November; yes, when we shall add these to what we give through the Cooperative Program, I am convinced we shall bring up more than the present deficit. Let us SPARE NOT in our efforts and determination to meet our apportionment. Surely Miss Mallory’s Message has not fallen on any ear that is deaf to any Call she made.

With hearts full of gratitude to Him Who sent her to us, let us from TODAY take courage and SPARE NOT in any Ruby endeavor.

M. M. L.

“Let Thy Heart Take Courage”

David, who was described as a man after God’s own heart, gave the stirring words quoted above: “Be strong and let thy heart take courage”—Psa. 27:14. Always invaluable, this exhortation has an added meaning in this dark hour of Southern Baptist history. Certainly now is the time for Southern Baptists to “be strong and of good courage” as they set themselves to the task of vindicating the honor of the denomination. David revealed the source of such strength and courage by encircling the exhortation with the reminders of divine help: “Wait for Jehovah:—yea, wait thou for Jehovah”.

Similar reassurance is given in the first chapter of Joshua. A great sorrow had befallen the children of Israel: “Moses, My servant is dead”, spake Jehovah. But was that all He said? Nay, verily—hear Him: “Now, therefore, arise, go over this Jordan, thou and all this people—only be strong and very courageous—be not affrighted neither be thou dismayed for Jehovah thy God is with thee”.

It has been said that nowhere else in the Bible is found the word “success”. Certainly the secret for such success is clearly explained by Jehovah to Joshua: “This book of the law shall not depart out of thy mouth but thou shalt meditate thereon day and night that thou mayest observe to do according to all that is written therein” Only thus can Southern Baptists expect to succeed—by seeking to know and to do the will of God as revealed in His Word and as interpreted in the Christian by the indwelling Spirit of God.

The central revelation of the Bible is the “Name”, which Name—in all reverence be it said—has been dishonored because of the defalcation of the former treasurer of the Home Mission Board. Taught by the Word of God to revere that blessed Name, Southern Baptists now call upon that Name to gird them with strength and courage that they in turn may fully vindicate Its holy honor, at the same time removing the dark shadow from the denomination’s record.

The special time set for this “venture of faith” is Armistice Day, which will be Sunday, November 11. By “waiting upon Jehovah” in prayer and by meditating upon His written Word, “let thy heart take courage” so that you and every other W. M. U. member may along with the men have the largest possible share in this most worthy undertaking, for as Southern Baptists, as members of S. B. C. churches, we shall want to do our best on “Baptist Honor Day”. This appeal from the undersigned—your president and corresponding secretary—bears to you the assurance that we are personally eager for Woman’s Missionary Union to give “good measure, pressed down, running over”.

In thus giving toward this \$953,000 “Baptist Honor Day” undertaking, it is well for W. M. U. members to remember: (1) that contributions which they, whether women or younger people, make to it will count on the \$4,000,000 Ruby Anniversary goal, provided the record of such W. M. U. contributions is carefully secured; (2) that well in advance of November 11 an arrangement should be made with the pastor and church treasurer so that nothing will prevent the securing of such a record. Perhaps it will seem best for W. M. U. members to make their contributions in their society meetings before November 11, duly record them and then notify the pastor and church treasurer accordingly. Another easy way of securing the record would be for W. M. U. organizations to supply their members with duly marked envelopes in which their contributions may be enclosed on November 11. Whatever the method, be sure to secure the record, thus increasing the contributions of the Ruby Anniversary.

In closing, let us remind you who are society or circle leaders that Joshua was told by God that if he would “be strong and of good courage” then he would “cause this people to inherit the land”. Even so, must each W. M. U. leader, whether of women or younger people, lead their constituency to come up to the help of the Lord against this mighty disaster and dishonor. Hear David saying: “Wait for Jehovah: be strong and let thy heart take courage”.

Mrs. W. J. Cox, W. M. U. President.
Kathleen Mallory, W. M. U. Cor. Sec.

An Interesting Letter From a Mountain School

How I wish you were here with me for a few days! I am quite sure you would gain inspiration for another beautiful poem. Barbourville is in Southeastern Kentucky, not far from Cumberland Gap, and is the county seat of Knox

County. It is one of the cleanest, prettiest small towns I have seen in Kentucky. It is an ideal place for schools and we have several. There is Union College, (Methodist) a large high school and our own Baptist Institute. Besides these, a large accredited high school has opened its doors for the first time just a few miles out from here. But with all these schools and their large enrollment, Baptist Institute has as many students as before. This, to me, is proof of the fact that our school is meeting a need that the other schools do not.

We have two brick dormitories for boarding students, a large administration building equipped with good class rooms, a library containing twelve hundred volumes, and an up-to-date Science laboratory.

The faculty work together splendidly. The principal has been here three sessions, and is one of the most capable to be found anywhere. I found the work and workers far above what I even dared to expect. But, as in many other places, there are many needs and much work to be done.

The Baptist Church here has a membership of about six hundred. The Sunday School, B. Y. P. U.’s and W. M. U. are all doing excellent work. Our pastor, Dr. C. M. Thompson, is the son of the Kentucky State Mission Secretary. He is a good preacher and pastor and a great help to our school. His contact with the students in Bible classes has a wonderful influence on their lives. I have a Sunday School class of sixteen year old girls and am trying to keep the boarding students lined up in Y. W. A. and B. Y. P. U. work. A great opportunity and a great responsibility!

Our State W. M. U. Convocation meets at Harlan, Ky., October 16, 17, 18. I am hoping to attend part of the time any way. It will be a joy to meet friends from Louisville, and to see something of the State work here. I hope The Week of Prayer was well attended in Mississippi. I have been thinking of you and hoping that Miss Mallory’s work was a blessing where ever she went in the State.

I need your prayers.

Sincerely,

Lottie McCoy.

Baptist Honor Day

November 11th is to be Baptist Honor Day. Will not every W. M. U. in the state secure small envelopes and distribute among your members? Mark them W. M. U. In this way it will be easy to distinguish what each of us gives to this Honor Debt. And surely we all want to have a part.

A copy of Scott County Association program came to our desk. Sorry to see that no place was given to law enforcement and prohibition.

Some friends interested in righteousness in civil government as well as progress in missions are sending names and checks for the paper to be sent to others. We hope others will do the same thing, and that all now getting the paper in this way may continue their papers by sending in their own and other subscriptions.

YOUTH’S PRAYER

O God, inspire the dreams of youth,
And grant to us a light divine.
Impart to us thy living truth,
And make our hearts thy sacred shrine.

Though shadows fall and sins entwine,
Though wild confusions try our faith,
Inspire us to a life sublime
And shed thy love upon our path.

Impart to us thy tender grace
And send some deep abiding joy,
That praying youth may see thy face
And know a love nought can destroy.

—Richard H. Campbell.

The Baptist Record

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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Old Home Church

The lines below were sent me by my good friend, Bro. W. N. McLe more, of Union. They were written by his brother who lives at Mobile and are full of wonderful sentiment and true vision of the days long ago at "The Old Country Church." The old country church that stood on the hill, Is almost a dream, but the memory still Is fresh, though the years have fled swiftly on, New scenes come before me, the old ones are gone; Yes, gone are old kindred, old neighbors, old friends, But they come back before me as mem'ry unbends, Back to the old church where the worshipers met, Though long years have past, I can vision them yet. In groups and in families I can see them approach, On foot, in buggy, in wagon or in coach, The daughter on horseback with maidenly pride, One foot in the stirrup—but both on same side;

Her lover with spurs, but no legging nor spat, With his bridle held tight, on his splendid steed sat. To the horseblock she rode, with beauty and grace, A lovely young woman, with a smile on her face. As the youth gave assistance, she cared for her skirts, ('Twas the days before flappers, the days before flirts); Dismounted they mingled, before they went in, With other young maidens, with other young men; They gathered in groups and walked to the spring, With bucket and gourd, fresh water to bring, The old cedar bucket filled full to the brink, Refreshment for all who should

The Orphanage Signal

The Thanksgiving Car and Offering

I am hoping that every church in the state is planning to do something definite for the Orphanage this year. I have attempted to keep you definitely informed as to the Orphanage needs, and you have indeed been very generous, but now as the time is drawing near for the Thanksgiving car and offering, I wish to call your attention to some definite points.

First, don't wait to be asked to give, but fix up your package, and make your offering regardless of how small it is, it will be a help. I feel that there isn't a Baptist in the state but what could give a little something. For instance, a jar of fruit or vegetables, a bushel of corn, meal, peas, a gallon of syrup, or just anything that comes in good for any home use. I don't advise the sending of a large amount of sweet potatoes, as we have found in the past that we are not able to keep them. However, some will come in mighty good.

As to clothing, send us that which we can use; for instance, we have only children and young people and as you know young ladies no longer wear high-top shoes, spoon-heels, or extreme narrow last shoes, and send us the kind that you would want your children to wear. Our boys can wear a standard last shoe for boys and men. Do not send many stockings, for the little folks, as we have a large supply on hand. Of course, we will need some. Food supplies of all descriptions is always in demand.

We are in need also of coats and sweaters for the girls, but cannot use the old out of style coats. I might call attention to the fact that we will be delighted to get hay, cotton seed, or anything useful for feeding our stock.

I hope you will pardon me if I suggest to the following Associations: Lauderdale, Sunflower, Hinds-Warren, Jones, Clarke, Newton, Kosciusko, Holmes, Alcorn, Oktibbeha, Tate and Grenada, concentrate their efforts on supplies of

both shoes, clothing and hats for the boys from two to twenty years of age. This means the new stuff that you would have to buy.

Lebanon, Benton, Monroe, Lee, Leflore, Lincoln, Montgomery, Marion and Riverside, that they concentrate their efforts on supplies for the girls, from two to eighteen years. This suggestion is only for articles which you have to buy. Of course, send anything that you have on hand.

All other Associations may send in general supplies for both boys and girls. All Associations may send us sheets, towels, dresser scarfs, table runners, and table linens for the dining hall. Do not send pillow cases, as we do not need them. Let all sheets be for single beds, as we do not have double beds.

Ages of Children

Boys: (Two) three years, (six) four years, (three) five, (five) six, (ten) seven, (nine) eight, (six) nine, (thirteen) ten, (eight) eleven, (fourteen) twelve, (six) thirteen, (five) fourteen, (four) fifteen, (three) sixteen, (two) eighteen.

Girls: (Three) three, (five) four, (six) five, (four) six, (six) seven, (nine) eight, (six) nine, (twenty) ten, (eight) eleven, (seven) twelve, (six) thirteen, (sixteen) fourteen, (nine) fifteen, (ten) sixteen, (six) seventeen years of age.

This will give you a working basis. Keep this list; do not destroy it, as we are in need of winter clothing for children of all ages.

Two Trucks of Provisions

Our hearts were made glad by the arrival of a nice truck of provisions and supplies from Flora.

Also a nice truck of supplies from Mountain Creek Church of Florence. We thank you good people, and hope others will take the hint.

Mr. Walter Stokes of Madison Station also complimented us with a barrel of flour the first of the month.

—B. E. Massey,
Miss. Baptist Orphanage.

He walks toward his flock—the "Salt of the Land".

They were all glad to see him on that happy "Lord's Day";

With a hearty handshake, he would smile as he'd say:

"My brother, my sister, I am glad that you came—

Yes, my family is well, I hope yours the same,

The hour has arrived, let us gather inside,

The roads have been dusty, I've had a long ride,

But I'm here as a servant of the Master up there,

Let us kneel down together, all join me in prayer".

After prayer he would read from God's Holy Book

Of the "Death on the Cross" and of "Life for a Look".

Let us all sing this song, he would

loudly proclaim,
"All Hail to the Power—Our Lord's Holy Name".

His message was simple, but sincere and true,

Dividing God's Word the best that he knew,

This preacher was earnest, he was kind and sincere,

He preached against evil without favor or fear;

There was power behind him, it had its effect,

It came from above, from the Spirit direct.

The people repented at the Mourner's bench there,

And laid down their burdens for the Savior to bear;

The door of the church was then opened wide,

As they came to God's altar they laughed and they cried,

With fellowship strong, they were all welcomed in,

By the pastor's right hand, and by women and men.

Announcement was made in words clear and strong:

"It is now time to part, we will sing one more song;

Turn to page thirty-eight—to 'The Old Ship of Zion',

Let the congregation sing. Raise the tune, Brother Brown, Every one come back to meeting here tonight,

Services promptly at early candle-light".

"All stand—be dismissed", the preacher would say, Gave the old benediction in the old-fashioned way.

Dispersing them in order, friends gather in the shade—

"Come on to dinner with me", were the invitations made.

The atmosphere seemed holy at the old church on the hill,

No other just like it, none that ever will

Make the many good impressions that linger in the breast,

There was peace and consolation, to the weary there was rest.

There was nothing artificial in that sacred atmosphere,

The worshipers and preacher were honest and sincere.

Most of those who worshiped there are on the other side,

Their spirits are redeemed, they are with the sanctified;

Their bodies in the churchyard are crumbling with decay—

The preacher and his hearers, wait the resurrection day.

(Continued on page 13)

The Wicker Tours announce an attractive programme of Tours for 1929, sailing in Winter, Spring and Summer, to the Holy Land and Europe. These tours will be personally conducted and also independent travel. Dr. Wicker will personally conduct the Summer Holy Land Cruise to Palestine and Europe. If you contemplate a tour abroad during 1929, address The Wicker Tours, Richmond, Virginia, for itinerary and full information.

Flubb: "It says here that looks are determined by one's diet."

Dubb: "Then you had better keep off plain food for a while."

**REPORT OF THE COMMITTEE
ON FUTURE WORK**

To the Neshoba County Baptist Association:

We, your Committee on Future Work, beg leave to recommend that this Association commit itself to the following program of work for the remainder of this year and for the year 1929:

First, an intensive training campaign for young people's activities, beginning immediately after the adjournment of this session and continuing until the first of 1929, every church in the Association holding such a course of training, where possible, and ending with a one-week, county-wide course of instruction at some suitable central church, about the first week in January, 1929.

Second, that a system of Stewardship Schools be held in connection with the young people's training courses, or otherwise, looking to the full cooperation of all the churches of the Association in matters of stewardship for the 1929 program.

Third, a system of gradual grouping and consolidation of churches to the end that efficient services may be rendered by them in all worthy church activities.

Fourth, that a committee of five be appointed by the Moderator, the duty of which it will be to put into execution the above program.

Fifth, the hearty voluntary co-operation of all the churches of the Association in the above county-wide program to the end that it might not be handicapped for lack of funds upon which to operate, each church, where possible, voluntarily accepting part of the expenses thereto.

Sixth, the cooperation of all the churches in whatever program the State Convention shall adopt for the year 1929.

Seventh, we would submit for your further consideration the following: Your Committee on Future Work, in order to carry out the recommendations that we have made above, by the aid of the State Board, Cold Water church and Hope church and a few individuals, and with the consent of the Executive Board in session, brought to the county Rev. S. J. Rhodes, who has been doing effective work, as these figures will show: Sermons preached, 131; S. S. training classes, 4; B. Y. P. U. training classes, 2; B. Y. P. U.'s organized, 7; Pastoral visits made, 119; Revivals in Association, 3; Additions to churches, 56; B. Y. P. U. and S. S. certificates and awards given, 71. The State Board is aiding \$37.50 per month. A pronounced revival is evident in B. Y. P. U. and S. S. activities throughout the country churches, as shown in the B. Y. P. U. convention last Sunday, and Bro. Rhodes now has more calls than he can fill.

Respectfully submitted,

—By Committee,

W. D. Cole, Eugene DeWeese, J. R. Johnson, L. H. Coghlin, J. J. Melvin, Chairman.

"THE HANDBOOK OF THE SIGN-LANGUAGE OF THE DEAF"

A Call For Help, and a Help For Yourself

By J. W. Michaels, Missionary to the Deaf

To help the HOME MISSION BOARD in its great calamity of which you all know, I am calling attention to a most unique but valuable book, "THE HAND-BOOK OF THE SIGN-LANGUAGE OF THE DEAF", written by me and published by the Home Mission Board some years ago, especially for the use of Ministers of the Gospel, Sunday School workers and Theological Students, to help them reach the many deaf-mute people with the Gospel when coming in contact with those unfortunate people. The deaf people are more unfortunate than even the Blind people in Spiritual matters.

Dr. Mann says: "The blind hear and so have a share with other people, in the ministration of the church; in the education of the lecture platform; in the soul stirring strains of music, and in the conversation of the social circle. Any one of the hundred thousand or more ministers in the country can minister unto them by voice. Weekly services are within reach of them every where. The deaf SEE; but sight has not at all the value that hearing has in mental and spiritual development. The deaf-mute has no share in these. The voice does not reach them. Not one can read the service and sermons from rapidly moving lips. The Sign-Language is the best means of reaching them with the Gospel. God provided it to meet the loss of hearing. It is the language Christ used in addressing a deaf man." Then why will not our Ministers and Sunday School workers and Theological Students take an interest in our Sign-Language Handbook prepared for them.

The book is thoroughly illustrated with enough signs to lead to other signs. The Lord's Prayer is thoroughly illustrated at the end of the book and a child can follow the poses readily.

We failed to get our book before the Ministers and the Theological Students. Both of the Presidents of the Seminaries were very generous to us, but they referred us to the professor in charge of the Text book department, where we were also assured the matter would be taken up at the next committee meeting, and we never got any further.

We have several thousand of the books on hand at headquarters of the Home Mission Board and it would help the Board to the extent of a few thousand dollars for friends to take them at about cost. We have two grades of binding, one at 75c or \$6.00 per dozen and the other at \$1.00 or \$9.00 per dozen. The postage for single copies is eight cents, so add that to the regular price. Postage 8c per copy.

Some excerpts from the HISTORY of the deaf and the Sign-Language:

Scriptural mention of the Deaf: "God created the deaf (Exodus

4:11) and He also created for them a language by which they might hear through the eye, (Isaiah 42:18 and 43:8) and in Leviticus, He admonishes us that we should not neglect the deaf and again in Isaiah 29:18, we find that the deaf will hear (SEE) the Word. Then came the Lord Jesus Christ and "unstoppable the ears and untied the tongue of the deaf man", Mark 7:34-35. Jesus here used the sign-language. Since Christ's time we hear of no more miraculous opening of the ears, or the untying of the tongue, but the mind has been and is continually being enlightened and chiefly by means of the Sign-Language and so the deaf now hear (SEE) the word and the Gospel preached".

Naturalness of the Sign-Language:

"Most signs are natural. They are made up by imitating the appearance and the action of persons, animals and things. An intelligent person after a brief association with a deaf friend will soon observe the naturalness of the language and will be able to invent motions to express himself intelligibly. Very often a whole phrase, clause or sentence is expressed by a single movement of the hand and the head."

Parties wishing to get copies of the "Handbook of the Sign-Language" and help the Home Mission Board to that extent, will please write to the Home Mission Board, 204 Wynne Cloughton Building, Atlanta, Georgia.

LAYMAN DEFENDS PREACHERS

Will laymen sleep, while the Devil and corrupt politicians seek to break down our pulpits, and silence over religious papers?

Our God called ministers of the gospel, and our religious papers are being insulted and assailed from every by-way in Mississippi by hired dirty papers and unscrupulous politicians who have no regard for truth, decency or honesty. They are misleading and deluding the masses by flouting false issues before them. Such as social equality, a return to reconstruction and negroes into politics. This is absurd and preposterous.

The franchise clause in our State Constitution will forever debar a large majority of negroes from the polls. The red-blooded men and the pure white womanhood of Mississippi will for all time to come stand guard on the white line against any encroachment of social equality.

In desparation the wets have closed the city halls, parks and all public buildings to truth and facts, suppressing free speech. They know that they have no issues of merit to give out to the people. If they had, they would have opened wide their hall doors to John Tally at McComb and Upshaw at Jackson, and would have had some of their hot air politicians to have met them in debate so that people could decide for themselves.

The dirty hired press and unscrupulous politicians would gladly limit the preaching of the gospel to one subject, "Repentance" if they

could. If these Devil appointed dictators would read their Bibles they would know that there is no limitation to a gospel minister's preaching. God has made them his watchmen on His towers to warn the people of existing and coming danger.

If these assassins of truth had heard Tally at McComb, Upshaw at Jackson and the anti-Smith speakers at Centreville, Miss. Oct. 11, thunder their shell and shot into the shattered Smith ranks, they would call it anything but a whispering campaign.

The smoke screen builders are busy warning the people of Republican rule. We have been under their rule fifty-two years out of sixty-eight. We are under their rule today. They are in full control of every branch of our government, and can pass any or all of the vicious laws that the Smith gang are trying to scare you about. But all sane people know that it is only a scarecrow. There is one great moral towering issue in this campaign, and that is prohibition.

A Mr. Blunt, who is a reputable official of Pike County, has just returned from Canada with an escaped criminal, and says that in passing through New York City they would see on one banner, "Vote for Al. Smith and Whiskey," and on the next it would say, "Vote for Hoover and Prohibition."

This is the question to settle in this campaign by every Christian and every lover of home. Will you be party blind and vote for Smith and whiskey and the destruction of our homes, or will you vote for Hoover and prohibition, and the saving of our homes, and the young manhood of this country? God save our country is my prayer. Our people are sleeping over a burning volcano that may break forth a lava of fire and whiskey to damn our Southland Nov. 6th.

E. A. Bates,
Liberty, Miss.

A cotton manufacturer said not long ago: "Children today don't learn things at school as well as they did when I was a boy. When I was a lad we had to learn, and if anybody had awakened me up in the middle of the night and said: 'What's twelve nines?' I should have said straight off, without thinking, 'ninety-six.'"

Virgil Posey

Available as Song Leader in Revival Meetings. Address 116 Lemon St., Jackson, Miss.

EARN 500 DOLLARS

Wouldn't you appreciate an opportunity to make so much extra money in your spare time. Church societies and individuals everywhere selling our specially prepared CHRISTMAS DOLLAR BOX ASSORTMENT earn this extra money. You can do the same. Get started right away. Write today for complete information.

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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Things are coming on pretty well with us this week, as you will see by looking at our list of contributions. We have one gift from someone who signs herself "A Christian Friend", and proves that she is by her sweet letter. Another friend sends no letter, but signs himself "A. J. Bystander." He is no bystander but a generous giver. I know the names of both of these, but am not going to tell them. Maybe next time they will.

The newness of school has worn off a little now, hasn't it? And the Fair, with all its wonderful interests, is on. So you have time now, and interest, I hope, to come back and write some letters, and help us with the B. B. I. girl, who is now at the Bible Institute in New Orleans, working very hard, to make up for a little time she lost in the beginning of school. So by the time I write my next letter, I am expecting quite a number from you.

I am giving you today a short Scripture passage made into a sort of puzzle by leaving out a number of words. The first one who fills in all these words correctly, and sends it to me all written out complete will get his passage—or hers—printed on our Page. All others who send in their solutions after this first one will have their names printed. Now let us see how many can work this out.

Much love, from,

Mrs. Lipsey.

Bible Puzzle.

And he looked up, and saw the rich—that were casting their into the—. And he saw a certain casting in thither two—. And he said, Of a truth, I — unto you, this — cast in — than they —: for all these did of their — cast in unto the —: but she of her — did — in all that she —.

B. B. I. GIRL

Brought forward	\$121.28
A Christian Friend	1.00
A. J. Bystander	.50
Jack Smith & Sister	.50
Frances Byrd	.10

Total	\$123.38
THE ORPHANS	

Brought forward	\$179.35
Jack Smith and Sister	.50
John Sproles	.10

Total	\$179.95
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Waynesboro, Miss., Oct. 15, 1928
Dear Mrs. Lipsey:

I am a little boy 10 years old. I am in the 5th grade, and there are 38 children in my room. My teacher's name is Miss Alta Nabors. Mother went to Clinton to see her Papa this Summer, and he gave her a dollar to give to my little sister and I so we could give fifty cents to the orphans and fifty cents to the B. B. I. girl. I have a pet squirrel and I put him in a cage with some more squirrels so they could have a good time. With love to you and the orphans. Your friend, Jack, Smith.

I'm so much obliged to you and Sister for this good contribution, Jack. You must write again soon and tell me the name of this nice grandpa in Clinton who was so good to you and Sister—and me. Perhaps I know him well.

Clinton, Miss., Oct. 13, 1928.
Dear Mrs. Lipsey:

Enclosed please find \$1.00 for the B. B. I. girl which I am sending to help her through school. Hoping God may help and sustain her in all of her efforts to become one of the workers. I am, with many good

wishes,

"A Christian Friend."
My sincere thanks, dear friend, for this gift. It was dear of you to send it. Next time, we'd love to put your name in, if you will consent.

Florence, Miss., Oct. 15, 1928
Dear Mrs. Lipsey:

Here I am again. This is my second letter to the Record. I am in school and studying hard. My teacher's name is Mrs. Summers. I dearly love her. My best pal is May Emma Byrd. She is my little cousin. I have a little fox terrier dog and also a black cat, but I like my dog best. My aunt gave the dog to me. Mother read Dorsey's letter to me. He is my cousin, too. I go to school with him. I am sending 10c for the B. B. I. girl. It isn't much, but it is all I have today. With lots of love to all,

Frances Byrd.

Thank you, my dear, for the money. I'm always glad to hear from one of the Byrds of Florence. You and May Emma must write again soon.

Kosciusko, Miss., Oct. 14, 1928.
Dear Mrs. Lipsey:

I am a little boy 7 years old, and in the first grade in school. I have light hair and dark eyes. For pets, I have two pigeons, one little calf and one black dog. My dog is named Jack. I have three sisters and one brother. I am the baby. We live about one and a half miles from Kosciusko on Natchez Trace Highway, south. I have a good time eating peanuts, pecans and chewing cane. I am sending 10c for the little orphans. I made it getting stove wood for Mother. Hope you can print my letter. I want to surprise Daddy. Much love to Mrs. Lipsey and all the Circle friends.

John Sproles.

You do have a good time, John, with all those pets, and all those good things to eat. Thank you for the money earned by bringing in wood. I suspect that your Mother is mighty proud of you, and that your Daddy will be mighty surprised when he sees your letter.

PREVENT DIPHTHERIA AND SAVE THE CHILDREN

Diphtheria, though not so common as measles, is much more fatal. This disease, which snuffs out the life of 65 per cent of the children under one year of age who have it, can be prevented in a very inexpensive way. The small cost of prevention is nothing as compared with that of treatment and all the anxiety is saved.

The number of cases of diphtheria for the state of Mississippi increased for the week ending Oct. 6 over the previous week from 33 to 55 cases. All of which could have been prevented if a little forethought had been used.

There is no pain or danger in the giving of the treatment for preventing diphtheria.

Toxin-Antitoxin is the preventive. Your family physician can obtain the treatment from any good drug store, or it can be obtained from your County Health Officer.

Some mothers are interested and calls are frequently received about the Toxin-Antitoxin mixture. These mothers should not miss an oppor-

tunity to pass the knowledge obtained on to others less fortunate.

Ask your doctor. He will advise you to have all your children under the age of ten vaccinated. Have them vaccinated for smallpox at the same time and stamp out two diseases in your family by making only three visits to the doctor's office.

H. C. Ricks, M. D., Director,
Bureau of Communicable Diseases,
State Board of Health.

true to the manor born. Gideon is leading, and the "sword of the Lord—and Gideon shall win." The strife and blood shed which the women and true democracy has ever waged in the south for truth and righteousness, for wholesome laws and adequate legislation to enforce them, will be crowned with the greatest landslide to political freedom and the righteousness of the nation that this country has seen in many years. The time used to be when political creed and religious dogma swerved the people in their devotions. But the carpet bag menace, the bloody shirt, and the 'big stick' rule is past.

"Blessed is the nation whose God is the Lord; and the people whom He hath chosen for his inheritance." Ps. 33:12. Yes, brother Lipsey, keep up the fight. Every liberty loving man and woman admires your courage. And we are ready at the bugle call to go forth into the battle of political balloting and measure arms with our brethren who dissent from our position. I hope dear old Mississippi will remember the man, when the time comes, who rode into office in a protestant band wagon on what he termed the demerits of a devotee of a religious oligarchy and who now it appears would seek greater emoluments of office in a Catholic limousine.

Cordially yours in a common service.

T. E. Waldrup.

Rev. F. W. Gunn Resigns.

It is with deep regret that I note the resignation of Rev. F. W. Gunn from Silver Springs church. He has left his impress upon his field of labor and upon our entire association. Beginning seven years ago, he has carried the Silver Springs church from a fourth time field to a full time pastorate. Besides giving a rich ministry to his church, he has been an aggressive force in Kingdom work in our association. His brethren in the ministry will miss him greatly. As a citizen he has been prominently identified with all worthy aggressive movements in his community. Bro. Gunn and his excellent family will grace any pastorate to which the Lord may lead them. They leave us Jan. 1. Bro. Gunn's present address is Osyka, Miss., R. F. D. 1.

S. G. Pope,
Pastor Magnolia Church.

PURVIS

Our church has just closed a most excellent ten days' meeting conducted by Bro. D. A. Youngblood of Hattiesburg. The results of the meeting was thirteen for baptism and fifteen by letter, making twenty-eight additions to the church. Bro. Youngblood endeared himself to our people very much. The whole church is much revived, and the future looks bright for our work.

—E. T. Mobberly, Purvis, Miss.

Boy Scout (to elderly lady): "May I accompany you across the street, madam?"

Elderly Lady: "Certainly, sonny. How long have you been waitin' here for somebody to take you across?"

Sunday School Department

PAUL'S LAST JOURNEY TO JERUSALEM
Acts 20:1 to 21: 17; II Cor. 11:28.
 (From Points for Emphasis by H. C. Moore).

Golden Text—Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

1. PAST MINISTRY AT EPHESUS. In opening his address, Paul declared that his ministry of three years at Ephesus had been characterized by individual example, for they knew what manner he had been with them at all seasons; by spiritual service, for he was serving the Lord with all humility; by patient endurance, for he ministered in the midst of many tears and temptations; by unwavering fidelity, for he kept back nothing that was profitable unto them; by personal work, for he taught them diligently from house to house; by public proclamation, for he testified both to Jews and Greeks; and by saving message, for all that he said or did or was at Ephesus centered upon the duty of repentance toward God and faith toward our Lord Jesus Christ.

2. PROVISIONS FOR THE FLOCK. Thinking of the saints at Ephesus and round about, Paul gave the elders two exhortations: (1) Take heed unto yourselves. Ministers should be strong, sound, spiritual, sympathetic. And to be so they must deny, discipline, and develop themselves. (2) Take heed unto the flock. For this supreme work they must take heed unto themselves as preparatory, for the church is the church of God. It was purchased by his own blood, and the Holy Spirit had given it elders as spiritual overseers or bishops, the same class of church officers elsewhere called presbyters and pastors. Two prime duties were enjoined: one was to feed the flock with the right provision at the right time in the right way; and the other was to guard the flock from the grievous wolves that would enter in and play havoc.

3. PREVENTION OF APOSTASY. In view of approaching error two duties emerge: (1) Watch apostate teachers. Worse than the Gnostic and other false teachers from without would be the uprising of its unsaved adherents in behalf of error. Paul foresaw the distortions of truth producing an obstinate sectarianism which in turn would cause disunion and strife. (2) Remember apostolic example. Under the spell of false teachers they must not forget the man of God who by the space of three years ceased not to warn every one night and day with tears.

4. PROMISE OF SANCTIFICATION. In his uplook and outlook Paul emphasizes three words. The first is commendation, for he would leave the elders to God and the word of his grace. The second is edifica-

tion, for by the word of grace God would build them up into spiritual strength and maturity. The third is anticipation, for there is the forward look to the heavenly inheritance hereafter.

5. PROGRAM OF PHILANTHROPY. To some phases of the Christian program Paul turns in conclusion. (1) As to money, he declares that the unselfish is the ideal. He had not been guilty of covetousness. (2) As to self, he showed that in his self-reliance he was able to fulfill his ministry even unsupported. As a matter of fact, at Ephesus he had with his own hands ministered unto his own necessities and to his associates. (3) As to others, he recalled his efforts to glorify labor by consecrating it to the support of the work. (4) As to Christ, he urged his hearers to follow the example of Jesus, remembering his words not elsewhere recorded, declaring the blessedness of giving and furnishing the key to the treasure house of Christian happiness and usefulness.

When Paul had finished his address, all knelt in fervent prayer with the Apostle leading them. With streaming eyes and aching hearts they fell on Paul's neck and kissed him farewell, sorrowing at his words that they should never see him again on earth. Then they accompanied him into the ship and he resumed his last journey to Jerusalem.

6. PASTORATE OF CHURCHES. In his second letter to the Corinthians it was proper for Paul to recount his hardships and sufferings as a herald of the cross in many lands. But the thing that pressed upon him most closely and continually was the care of the churches. He was anxious about their welfare, fearing lest they should be a prey of false or the victims of discord, indifference and inactivity. With yearning inexpressible, he desired that they should be great in numbers and in power and influence.

An "Air Plane" Ride and Banquet For Intermediates of Drew Baptist S. S.

On Friday evening, Oct. 5, the Intermediate Department of Drew Baptist Sunday School was entertained by the T. E. L. Class with an "Air Plane" Ride and Banquet at the Community House, which was beautifully decorated for the occasion. There were "Pep" songs and eats galore with the following program winding up a gladsome and profitable evening:

"The Spirit of Intermediates" (by Dept. Supt., Mrs. C. B. Wilson.)

"We" (by Pastor, Rev. W. R. Cooper).

"The Take-Off" (by an incoming boy, Jerome Maxwell).

"The Flight" (by an incoming girl, Virginia Cooper).

"The Mono-Plane" (Our aim), (Effie Ola Miller).

"The Propellers" (To Teachers), (Mary Kimbrell).
 "The Chart" (The Bible), (Ralph Williams).

"The Compass" (The Conscience), (Mattie Lee Manning).
 "The Wings" (Ideals), (Martha Jasper).

"The Wind Gauge" (Outside influences), (Ruth Searcy).

"The Altitude Gauge" (Heights), (Auvern Simpson).

"Stunting" (By Classes).

"Alone" (Editorial), (Nella Dickinson).

"The Landing" (Graduating pu-

pils), (Charles Safley).

At the close of this talk, the "Air Mail Rider", Mr. M. B. Guess, General Secretary of S. S., landed with a great buzz and brought in diplomas for those leaving this Department for the Senior Department.

Everyone present declared the T. E. L. Class wonderful Mothers and Hostesses. Mary Ola Parks, Outgoing Secretary.

A Chinese truck driver recently presented the following bill to the college: "10 goes, 10 comes at 50¢ a went, \$5."

Mississippians

Who Have the Interest of Their State at Heart

Will Vote For HERBERT HOOVER

BECAUSE:—

He Knows Better Than Any Other Candidate the Problems of Mississippi—

He is Vitally Interested in Our State and Can Do More For Us Than Any Other President Has Ever Done—

He is Best Qualified by Training and Ability to Aid Mississippi in the Development of Her Agricultural and Industrial Resources.

Hoover Will Be Our Next President

His Election by an Overwhelming Majority is Assured

Thinking men and women know that Mississippi's interest can best be served by giving him the largest vote a presidential candidate has ever received in Mississippi.

The following all white Hoover and Curtis Presidential Electors (ten in number) will appear on the official ballot to be used in Mississippi on election day, Tuesday, Nov. 6th.

JOHN E. ANDERSON X

MRS. TYSON NETHERY X

JOHN M. WHITE X

RAY E. RAMEY X

DR. W. J. LACEY X

A. M. STORER X

A. I. BUCKWALTER X

MRS. R. H. MOREHEAD X

CHARLES H. BLEWETT X

W. E. GUILD X

VOTE FOR ALL TEN

An X after each of these ten

names will be a vote for

HOOVER & CURTIS

Clip this list of Presidential electors out and refer to it on election day.

Thursday, October 25, 1928

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Honor Roll for Third Quarter

A-1 Senior B. Y. P. U.'s

Fifth Ave. Hattiesburg; Beaumont Adult; Toombs; First Biloxi; Segrest, Davis Memorial Jackson; Jewel, Davis Memorial Jackson.

A-1 Intermediate B. Y. P. U.'s

Norfield; McLain; Beaumont No. 1; McCall Creek; Zion Hill, Forrest Co.; Beaumont No. 2; Philadelphia; Gregory, Davis Memorial Jackson; Peppy Peppers, Davis Memorial Jackson.

A-1 Junior B. Y. P. U.'s

First Vicksburg No. 2; McCall Creek; Beaumont; Baldwyn; Natchez; Oxford; Clinton; Ful-o-pep, Davis Memorial Jackson; Double Springs, Davis Memorial Jackson.

Unions 100% in Giving—

Jewel, Davis Memorial Jackson; Beaumont Seniors; Portersville; McLain Intermediates; Beaumont No. 1 and No. 2 Intermediates; Fifth Ave. Hattiesburg Intermediates; Peppy Peppers, Davis Memorial Jackson; Baldwyn Intermediates; First Vicksburg Juniors No. 2; Beaumont Juniors; Baldwyn Juniors; Oxford Juniors; Ful-o-pep and Double Springs, Davis Memorial Jackson; Harperville Juniors; McLain Juniors; Pittsboro Juniors; Macon Juniors; Kosciusko Juniors; Zion Hill Juniors, Forrest Co.

Unions 100% in Study Course—

Beaumont Adults; Union Church Seniors; McLain Intermediates; Beaumont Intermediates No. 1 and No. 2; Fifth Ave. Hattiesburg Intermediates; Beaumont Juniors; Baldwyn Juniors; Oxford Juniors; Ful-o-pep and Double Springs, Davis Memorial Jackson; McLain Juniors; Zion Hill Juniors, Forrest Co.; Clinton Juniors.

Unions 100% in Attendance—

Natchez Juniors.

"Facing the Facts", a Play

We have in our office a good supply of a new play, "Facing the Facts". These will be sent to any one desiring them, enough copies for each character, and they are free to you for the asking. The play deals with stewardship and missions and will bring to your church a good lesson on these doctrines. Let us have your order for them if you care to put the play on.

New Augusta Operates Four Good Unions

The Intermediate B. Y. P. U. has been organized at New Augusta, which gives them now four wide-awake B. Y. P. U.'s, the Adult, Senior, Intermediate and Junior. The Junior union had enough members to graduate the first of October to start a good Intermediate union and enough younger boys and girls having reached the Junior age came up into the Junior union. We are glad to commend the good work of

New Augusta to other churches that should have the fully graded work. Mrs. T. B. Scott is leader of this new Intermediate union.

Hazlehurst Intermediates Doing Special Work

The Hazlehurst Intermediates are busy doing special work this month. This is "Hospital" month for them and they are making small things for the New Orleans Baptist Hospital and the Baptist Hospital at Jackson. Each month they will stress some one special activity. This is a fine idea, and is what we might call "intensive" training, putting into practice some of the training they have been receiving in B. Y. P. U. Miss Margaret Miller is the efficient leader of this splendid union.

Derma Organizes a Junion B. Y. P. U.

We have a letter from Bro. J. M. Spikes, pastor of the Derma Church, telling us of the newly organized Junior B. Y. P. U. in that church. Mrs. S. Mabry was elected as leader of the union with Mrs. R. C. Stuart as Sponsor. They organized with fifteen members and they are going to do fine work and soon be one of our A-1 unions. We congratulate the church on taking this forward step in its work.

Copiah County Associational B. Y. P. U. Notes

Gallman B. Y. P. U., under the general supervision of Mrs. S. W. Sproles, is doing splendid work. They recently organized an Intermediate B. Y. P. U. with Mrs. Besie Reeves leader and Doris Corley president. They now have three splendid unions, Junior, Intermediate and Senior.

We have on a campaign for every union in the county to visit some other union and render a program. Several unions have already done this, and others are making their plans.

District One with Miss Myrtle Miller as leader had a splendid meeting in her district at Shady Grove Church, and District Four with Mr. Robert Bateman as leader has also had a meeting in his district, the meeting being held at Poplar Springs; the meeting was splendid. The other two districts are planning their meetings for the near future.

Cecil Thurman, President.

Two Associational B. Y. P. U.'s Change Date of Meeting

The Hinds-Warren Associational B. Y. P. U. changes its date of meeting to the fourth Sunday in October. That is next Sunday; let all members of B. Y. P. U.'s in Hinds-Warren take notice and come in large numbers to First Church, Vicksburg, that afternoon. Leake

County Associational B. Y. P. U. changes date of meeting from fifth Sunday in December to the third Sunday in December; let all unions take notice and make their plans to be on hand the third Sunday. You will get notice of time and place.

A few Sundays past the juniors of Meridian Church, Calhoun County, met with their pastor, Bro. L. F. Haire, who is a junior worker, and organized a Junior B. Y. P. U. The following officers were elected:

Leader, Miss Lyda Ellard; President, Eunice Anglin; Vice-president, Winfred Landreth; Sec. & Cor. Sec. Elaine Spratlin; Treasurer, J. D. Dye; Chorister, Eunice Anglin; Organist, Elaine Spratlin; Group Captains, Smithy Kate Clark and Mosie Landreth.

We are beginning regular work this quarter with an enrollment of twenty-two and other prospective members. We hope to add another group captain soon and see our union grow.

Elaine Spratlin, Cor. Sec.

New Hope Church Organizes a B. Y. P. U.

The Senior B. Y. P. U. of Walnut Grove came up to New Hope church at Estes Mill Sunday afternoon, Oct. 14, gave a program and organized a B. Y. P. U. The following officers were elected:

President, Mr. Alvin Bradford; Vice-president, Mr. Barney Reeves; Secretary, Miss Bertie Grimes; Cor. Sec., Miss Joyce Young; Bible Leader, Miss Addie Reeves; Treasurer, Mr. Arden Young; Pianist, Miss Addie Reeves; Chorister, Mr. C. F. Reeves; Group Captains, Miss Frances Grimes and Mr. Ottis Freeny.

Miss Joyce Young, Cor. Sec.

EAST MISSISSIPPI DEPARTMENT By R. L. Breland

Notes and Comments

I have just finished reading Dr. J. G. Chastain's new book, "Thirty Years in Mexico". It is inspiring, informing and very interesting. It is well worth the time and money that it takes to read it.

My good friend and brother, J. M. Nicholson, over at Sallis, gave a very pressing invitation to attend the meeting at that place of the Kosciusko Association Oct. 19 and 20. Sorry that conditions made it impossible for me to visit these dear friends.

Leggo Church, Yalobusha County, was blessed with the presence of Rev. Estes Rushing, Mesdames J. R. Market, J. O. Davis and J. W. Lippincott the second Sunday. Bro. Rushing preached a helpful sermon and the ladies organized the women into a W. M. S. with the following officers: Miss Avis Gore, Pres.; Mrs. A. B. Magee, Vice-Pres.; Mrs. Leroy Barton, Sec.-Treas.; Mrs. Byrnes, Sunbeam Leader. The Oakland Zone, of which Mrs. Lippincott is leader, has every church in it organized. This zone has its rally the 27th inst.

Rev. Estes Rushing, who is just back from two years in the Southwestern Baptist Seminary, was with the church at Oakland the second Sunday and delivered a splendid sermon at the morning hour. Bro. Rushing is making headquarters at Mantee, Miss., until he gets permanently located. He is well prepared to do pastoral work.

Dr. Cary C. Dobbs, son of Rev. C. H. Dobbs of Mathiston, is teacher of Science at the Delta Teachers' College, Cleveland, Miss. He is equipped to give splendid service in this line.

HOME COOPERATION REPORTS

If Home Cooperation Week was observed in your church this year and you have not yet sent in your regular report of same, please do so at once so that we may have a complete record of all this work. Mail to Juanita Byrd, Box 520, Jackson, Miss.

"I'm going to give you this violin."

"An out-and-out gift?"

"Absolutely! No strings to it!"

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

OVER-RUNS AND MILL ENDS

SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.

MONAGHAN MILL STORE, Dept. A., Greenville S. C.

"Textile Center of the South"

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needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST SANATORIUM
El Paso, Texas

SAVE

That young son of yours will soon be ready for college. Will you be ready to send him?

Open a Savings Account here for that purpose and be prepared when the time comes.

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Active Vice-President.

COLLEGE COLUMN

STATE TEACHERS COLLEGE

The Excelsior Class of First Baptist Church, Hattiesburg, Miss., composed of S. T. C. girls, now has an enrollment of sixty-two members, which is three times the number enrolled at this time last year.

The class officers are as follows: President, Alma Lee Denman; 1st Vice-President, Elizabeth Gibson; 2nd Vice-president, Lessie Karsten; Sec., Ida Blackwell; Ass't. Sect'y., Anna Fleming; Reporter, Eunice Fleming; Teacher, J. H. Pennebaker; Group Captains, Hazel McGee, Mary Knight, Lucile Crosby, Lucile Brumfield, Irene Tolbert, Earline Woodruff.

—Eunice Fleming, Class Reporter.

Life Service Band, Woman's College
The Life Service Band of Mississippi Woman's College gave a garden party for the new members in the Pine Circle on the Campus Thursday night at 6:30.

Dressed as Japanese, the old members formed the reception line that led to the Register which was placed at the entrance to the Circle.

Japanese lanterns lighted the way to the punch bowls.

After being served, the girls sat around on the cushions and joined in singing songs led by Misses Johnnie Lou Williamson and Eleanor Ellis.

Miss Illene Henderson, Pickens, Miss., President of the Band, introduced Mrs. J. L. Johnson who told about the beginning of the first Life Service Band, and what it can mean to its present members.

The social closed with Miss Henderson and Mrs. Johnson leading the procession while all sang the Life Service Band Song.

Miss Louise Smith, of Fordsville, Ky., who is now a student in Woman's College, was responsible for the planning of this first social of the year to be given by the Life Service Band.

B. Y. P. U.

Interest in M. W. C., BYPU's has increased since the Rush Week program. Approximately 275 students are members of the nine unions on the Campus.

The Presidents of the different Unions are as follows:

A. L. Obriant.....Lucile Garner
J. L. Johnson.....Minnie Branton
Leavell.....Doris Smith
Kethley 1.....Sue Bell Thompson
Kethley 2.....Jeanette Lawrence
Winnie D. Bennett.....

Chandle Ainsworth

Tully McCrea.....Eleanor Ellis
W. S. Allen.....Ione Lowry
Jimmie Street.....Maggie E. Little

BSU Magazine

The M. W. C. Baptist Student Union, finding a need for more publicity, created a B. S. U. Magazine which is called "The Gleam." This three page bulletin is published every Saturday afternoon by the following staff:

EditorAline Harris

Asst. Editor.....Minnie Branton
2nd Asst. Editor.....Wade Wells

This paper has a column for each organization. Each B. Y. P. U. is allowed one advertisement each week—composed by the members of each organization. This paper is being received enthusiastically by the student body, as it purposed to encourage activities of the different religious organization, published appreciation of outstanding campus leaders, and to stimulate especial interest in Sunday services.

Student Volunteer Band

"The harvest truly is plenteous, but the labourers are few."—Matt. 9:37. This was the text for the recent volunteer Band meeting at Mississippi Woman's College.

Yes, the harvest is truly plenteous and the labourers are few now as they were in Jesus' day, but wonders are wrought by prayer. Perhaps even the miracles that we see happening, are only the results of prayer. Jesus and His Disciples did not live to see the wonders that their prayers would work in this world. It was with that thought in mind that the M. W. C. girls are willing to give their life to God. Our organization here in College is small, but it is a determined and a spiritual organization that has faith in the God of the Harvest knowing that he will send forth more labourers for His cause. If we can prepare to answer any call that might come to us, and be willing to go into the farthest parts of the earth, then our organization will have fulfilled our ideal.

BLUE MOUNTAIN COLLEGE

One of the greatest blessings that can come to Blue Mountain College has come in the person of Mr. Jacob Gartenhaus, who visited our campus for the first time last week. The account of his work among his countrymen has touched the heart of every girl on our campus and it is with deep regret that we face the possibility of a discontinuation of this work. It is truly sad to note that in case of his dismissal, the only definite avenue to the spread of the gospel among the Jews of our Southland will be cut off! Would that the Christians of the entire South would pray, with faith, for the relief of our two boards in order that such noble work as Mr. Gartenhaus and others are doing might be continued.

Truly the fields are white unto harvest, but the laborers cannot go unless they be sent! What can we do, friends? God is depending upon us to do something about it. I wonder if we are failing Him?

The testimony of such men as Mr. Gartenhaus ought to grip the souls of men and women and stir them to action in the name of the Master! We hope that Mr. Gartenhaus will come to us again. We need such messages as he brings.

Life Service Band

The first meeting of the L. S. B. brought together an earnest group of girls who intend to make their lives count for the Master, and the first meeting strengthened this de-

termination. One of the old members testified as to the value of the Life Service Band, and a new member told what she is expecting to receive from these meetings.

This organization offers something that cannot be obtained anywhere else, and more and more is this being discovered and recognized by the girls on our campus.

—Louise King.

A FRENCH CONVERT

By Louis J. Bristow, Supt.

Early one morning several months ago a very earnest young woman walked into my office and said she had come to enter training in our school of nursing. She was a total stranger and had not complied with the usual formalities for entering. In conversation with her I learned that she was of French descent, and had incurred the displeasure of her Catholic father when she was converted and baptized; and that she had attended Acadia Academy, the Louisiana Baptist Mission School for French speaking people; that she had completed the high school course had no money and no home; and wanted to become a missionary-nurse.

Miss Mather, our directress of nurses was away, it was not the time for admitting students, there was not a vacant bed in the nurses' dormitory. I was puzzled. I sent the girl to the hospital cafeteria for breakfast, sent for Miss Parker, the assistant directress, who was in charge, and laid the case before her. What could be done? She said she would see; and asked me to send the girl to her when she came from breakfast. Quick thinking was necessary, but when the girl returned Miss Parker's plans were made. She gave the applicant a room in the hospital, put her to work in the sandwich shop, where she worked until the next class was admitted; got suitable clothes, etc., for her from other nurses, and in two hours the girl from the mission school was installed in her new work. The necessary papers were arranged later.

Secretary Solomon came to New Orleans that day and I told him of our dilemma caused by the unexpected coming of the Acadian girl. About \$100 would be needed to get her uniforms, text books, etc., and the hospital had no money for such a purpose. Solomon must have told the story somewhere, for in a few days a good woman in Mansfield, La., sent me a check for \$50 to help the girl. The hospital advanced the balance.

So she remained, worked in the sandwich shop until a new class was formed, served her probation period and was "capped". Last night in Napoleon Avenue Baptist Church, the pastor, without notice to the girl, called her to the pulpit and asked her to tell the story of her conversion to the congregation,—and it was a thrilling story. She wants to be a missionary-nurse, and these two Baptist missionary institutions,—Acadia Academy and the Southern Baptist Hospital have, under God, been the agencies to help her.

IN MEMORIAM

Miss Minnie Brown

"Miss Minnie"—A Secretary by any other name will never be as dear to the hearts of Elementary workers in Mississippi. The words "Miss Minnie" bring to us the picture of beauty, purity, joy and sunshine embodied in the lover of childhood; the remembrance of sympathetic encouragement, understanding guidance, wise instruction and efficient help of our leader; the desire to follow in the firm faith, loyal love, earnest effort and selfless service of one who has gone before.

As we think of "Miss Minnie" our hearts fill with gratitude for her and thanksgiving to Him, who gave her to us; and are grieved because of her absence from our midst. But the touch of her life and the sound of her voice shall sing on in our souls alway

"As perfume doth remain
In the folds where it hath lain
So the thought of her shall ever
remain

A hidden sweetness deeply folded
in our brain."

We trust that our devotion to the task she loved shall prove a living monument to her noble life.

In behalf of the Elementary Workers,

—Juanita Byrd.

Mrs. Martha Whitehead

The spirit of Sister Martha Whitehead passed to the beyond on Saturday night, October 6th, 1928, from the home of her daughter, Mrs. T. J. Nivens in Sidon, Miss., with whom she had lived for a number of years.

Sister Whitehead was born July 15, 1839, and by a long consistent life gave evidence of "being born again" in early girlhood, uniting with old Origan Baptist Church, west of Lexington, Miss.

She was twice married, first to Cullen Sawyer before the Civil War and after the strife to A. J. Whitehead, who died in 1886. To the first union were born three children, Molly, Jimmy and Lou, all of whom have passed away. Surviving from the second marriage are five children, Mrs. T. J. Nivens, Sidon, Miss.; Mrs. W. S. Wallis, Phoenix, Arizona; Mrs. J. T. Wallis, Schlatner, Miss.; Dewitt Whitehead, Blackton, Ark.; and John Whitehead, Tchula, Miss.

The real worth of true womanhood is nowhere more strikingly evidenced than in the rearing of her children and through these remaining the many Christian virtues of Sister Whitehead will be perpetuated. They now acclaim her blessed.

Sister Whitehead had not been well for several months, her afflictions, which she bore with patience, being due largely to infirmity of old age and her going was like the falling asleep of a tired child upon its mother's breast.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.

On Sunday afternoon a large concourse of friends from Sidon ac-

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accompanied the sorrowing family in following the remains to Coxburg in Yazoo County near the old home where, in the quiet little church yard, they were deposited to await the resurrection summons. The funeral was conducted by the writer, whose life has been enriched by the association as pastor of this noble woman for the past few months.

—Walton E. Lee.

THE LOVE THAT GAVE Jennie N. Standifer

Kim Sabang lived in Korea, and from early childhood had been taught the idol worship of his country. His parents, who were poor, died when he was twenty years old. His only inheritance was a small house, much out of repair. He worked in a laundry, and his wages were barely enough to keep him in food and clothes.

One summer, Kim Sabang was ill with fever, and when able to work his small amount of savings were all spent, and he could not work an entire day because of weakness. One afternoon he returned to his house, which was built of plaited straw, stones and mud, sat down to rest, shivering with cold. He began to wonder what he could do to keep out the wind when winter came. His room needed papering, but he had no money to buy paper.

A crowd was passing his door, and he caught snatches of conversation that made him furious with anger. A Chindo, or Bible woman, was scattering tracts, and telling of the blessings of her religion. Kim Sabang hated her, and all other Christians, with all his heart. He opened his door and called out a denunciation of this foreign Pokum, or Gospel. As he did so a number of the despised tracts blew into his room, and lay scattered on his floor. He gazed at them with disgust. But suddenly there came a thought. He could use those hated leaflets on the walls of his room and make it comfortable. They were very, very cheap. He hurried out and down the street to a colporteur. For a trifle he bought several packages of the silent messengers, and was asked no questions. He scorned the "God bless you", of the man of God, and hurried to his miserable home. Until late in the night he was pasting the tracts on the walls of his room. He finished the work the following afternoon and took his seat in the place he usually sat.

It so happened that Kim Sabang's eyes fell upon these words:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

He turned his gaze upon another part of the wall. There were the same words! He looked in another place. The words were there. "God so loved—that He gave....."

"Why did He give His only Son?" Kim Sabang asked himself over and over.

Day after day he read that verse, John 3:16, and asked what could it mean. God so loved that He gave. Whosoever believed would have

everlasting life. He could not understand that kind of love. And he could have no peace. He decided that he must have this thing explained, even though he must make a visit to the hated missionary. That good man did not seem surprised when Kim Sabang, who had scorned the Christian religion, came to ask what was the meaning of God so loving the world that He gave His only Son.

"I have been praying for you, Kim Sabang", was the gentle reply. "I have been expecting you. The Holy Spirit is leading you."

The love of God for sinful men, and His gift of His Son to save whosoever would believe, was explained to the inquirer, and slowly the darkened mind unfolded. The hard heart melted, and the gracious message went straight home. Kim Sabang found everlasting life. As he sat in his room that evening he read other tracts which caused him to ask himself what could it all mean? "Freely ye have received, freely give." God had given His Son. What could he, Kim Sabang, give? This worried him as much as the tracts that had led him to seek the missionary. He went to the preacher again.

"It is your call to give the Gospel to others, Kim Sabang. Lead all you can to believe on God's Son."

In his room that evening Kim Sabang gathered a number of his friends and told them of the Christian's God who gave His only Son. He read the tracts on his walls and explained the plan of salvation over and over. Day by day the crowds grew, and many were brought to find Christ.

One day in reading over the different tracts on his walls Kim Sabang was struck with the words:

"Go ye into all the world and preach the Gospel to every creature."

That meant that he must give still more. He must fit himself for work. Without delay he went to the missionary and asked and received help to prepare himself for preaching the Gospel in more places than his tract papered room. Today he is one of the missionary's most faithful and efficient helpers and has won many, many souls for his Master.

And everywhere and always the love that gives freely receives a rich reward.

TO THE BAPTIST RECORD

Ever since the Politico-Moral campaign has been on I have been intending to write my sentiments, but hesitating all the while. So many have said it, and so much better than I can, that I have refrained. Dr. Lipsey, Dr. Gunter, Dr. Lovelace and scores of others have spoken so well. I commend very heartily these expressions. But it seems to me that every preacher, and every college president and professor in our Christian schools should declare ourselves. Men receiving hard-earned Baptist money should be on the side of right, and should not be afraid to say so. We have had heaped on us so much vile criticism, and falsehoods, that we can not afford to let a few of our

good brethren receive all of it. For myself, I am anxious to take my part of it.

On intolerance, the Smith crowd have demonstrated it to perfection. No more intolerant spirit could be shown than was to Mr. Upshaw, the splendid Christian gentleman who spoke in Jackson; their threatening to do violence to the old father and mother of Mrs. Willebrant and also to Miss Norris for their speaking in the interest of Mr. Hoover, is certainly beautiful tolerance. I wish to know whether it is any more intolerant for me to vote against Mr. Smith or against a certain Baptist preacher in our state, which I have steadfastly done for about 20 years. This is supposed to be a free country; I have kept registered, my taxes paid up for 38 years, and have never voted anything but a straight Democratic ticket. I feel that I am going to vote for democracy this time, but it is going to be for Herbert Hoover. I do not know one in all my family connection who has ever voted anything else, but I do not know one now who will vote for a wet ticket.

After the affair in Jackson, we had an editor here, who said, "Upshaw was not wanted in Georgia, and the decent people in Mississippi did not want him." When free speech is muzzled to carry out a rotten political scheme, it is going just a little bit too far. Go to it, I am with you. Truly,

—M. J. Derrick.

BIBLE READERS' LIFE OF CHRIST

"The Bible Readers' Life of Christ" from the ready pen of Byron Hoover DeMent, D.D., LL.D., for ten years president of the Baptist Bible Institute of New Orleans, La., now Professor of New Testament Exposition and Bible Doctrines of

same Institute, is now off the Re-
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Robert G. Lee.

Pastor's Study
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Memphis, Tenn.

"What is this 'ice jam' they talk about?"

"O, that's what the Eskimos eat on their bread."

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CAMP ROWLAND REVIVAL

Nestled among the tall pines of Pearl River County lies Camp Rowland, one of the logging camps of Crosby & Rowlands of Picayune. The Smith-Hall evangelistic team conducted a twelve day meeting in these camps beginning Sunday, October 7th, and closing on Thursday night, October 18th.

Camp Rowland is one of the prettiest as well as one of the largest logging camps in the South. It is inhabited by some three hundred white people plus about the same number of negroes. The Baptist Church is the only church organization in the camps and this church now has a membership of some two hundred. Brother Jodie Cothen of Poplarville has been serving this church in a noble way as pastor for the past two years. He recently resigned to become pastor of the Richton Church in addition to his work as pastor at Piave. Brother Cothen was with us during the entire meeting and rendered valuable help in the evangelistic campaign. The church has called Brother Joe Lowe as their new pastor and he was to be with us most of the meeting. He will have a loyal group of Baptists to work with.

Brother Smith and I were entertained in the home of Brother and Sister Ed Lewis. Brother Lewis is the camp superintendent and is a fine Christian character, a man that all the men of the camp honor. He and his good wife wield a mighty influence for God in the camp.

The first week of the meeting we conducted only night services under the tent. During the day we visited the nearby schools of the county and held services. Seven schools were visited. We also conducted services in the woods where the men were at work. On one day Brother Smith preached to four different groups of men in the woods and to a group of county convicts on the road between the camps and the woods. Seven of the convicts were converted.

The second week found us busy with day and night services in the camp and doing visiting during the day. On the second Sunday of the meeting Mr. Lamont Rowland of Picayune was with us and gave us a check for \$150.00 for our evangelistic work. People came to the meeting from Piave, Columbia, Picayune and many other distant places as well as scores of nearby communities. The visible results were 26 additions for baptism, 21 by letter, making a total of 47. The offering for our work amounted to \$285.00 after all expenses were paid. The baptismal service on Thursday night concluded the meeting. The party was invited back for another meeting next year. This was Brother Smith's second meeting there this year. We begin a meeting at Pren-tiss October 24th. Pray for us, Baptist Record readers.

—D. Curtis Hall.

SOME OBSERVATIONS

As an Evangelist under our State Convention Board, I have gone into

different sections of the state and met with some of all classes of people and I have decided it would be of interest to many of the readers of the Record to know something of what I have observed concerning the present political situation.

1. Wherever I have gone I have found an expression of sadness and regret. People of all classes and in all sections regret that they are called upon to follow a Standard Bearer whose avowed purpose is to lend his aid and the influence of the position which he seeks in favor of the return of the Legalized Liquor Traffic.

2. I have found very few people who are enthusiastic for Mr. Smith.

3. I have not found a pastor who is planning to support him in the coming election.

4. I have found some people who will vote for Mr. Smith because they feel that is the only way to prove their loyalty to the Democratic Party.

5. I have found others who will not vote because they cannot conscientiously support the Democratic nominee, but do not want to appear as opposing the Democratic Party.

6. I have found many who purpose to vote against Mr. Smith because they feel that is the best thing to do for the Democratic Party. They do not feel that they are disloyal, but that Mr. Smith and his immediate supporters have proven disloyal.

Their argument is that one-half of the Mississippi delegation proved disloyal at Houston when they broke the unit rule instruction in face of the fact that the State Democratic Convention voted overwhelmingly not to indorse Mr. Smith.

That Mr. Smith indicated disloyalty when in his telegram of acceptance he declared his purpose to work for a modification of our liquor laws in face of the fact that the Houston Convention refused to write such into the Party Platform, and further Party disloyalty was shown when he turned his back on the many able Democrats and selected as his campaign manager a Republican, who accepted the position with the avowed purpose to do what he could to destroy Prohibition.

7. My observation has been that the great mass of Baptists feel that The Baptist Record and our Baptist leaders have acted wisely in espousing the cause of Prohibition and have sought to give to the people right information. Some felt that what they have been saying was true, but were afraid they would hurt the Baptist cause by saying it. Now if you ask me what conclusions I draw from my observations, I would say,—First; If every voter in Mississippi votes his or her convictions in the coming election Mr. Smith will lose Mississippi. Second! However the election goes it will not be long before our pastors and leaders will be commended for the courageous stand they have taken against the Whiskey Combine.

May God deliver us from Legalized Liquor Traffic.—Yours in Christ. Bryan Simmons.

LOYALTY

Some are saying since the great disaster in the Home Board's finances that many will cease to give to the cause. Some will, no doubt; let us each ask ourselves, "Is it I?"

If Californians can rally from fire and earthquake in a way to challenge the admiration of the world, and Mississippi Delta people are undaunted, though the devastating waters swept away the accumulations of a lifetime; and even twice storm swept Florida does not despair, can we not be sure that the Baptists of the South will rally to God's cause?

As Historian of the Mississippi Division, U. D. C., there are in my possession some letters written in 1864, from a boy of my town to a younger boy friend, which show the spirit of loyalty to a cause, that we certainly will emulate. In one letter he says:

"Dear Johnnie: It seems to me that you have forgotten your friend, Willis, or at least you have no desire to hold communication with him. You surely have forgotten how we used to play and hunt together.

"I wish I could call those days back again.

"Then I would be out of this cruel war. I have spent three years of my best days in it, but I do not regret it; for I am willing to fight until we gain our Independence if it is FIFTY YEARS, but still I am tired of it. I think it will last as long as the Yankees can raise a dollar or a man; it will take, at least, five more years in my opinion, and you, Johnnie, will have a chance to fight for your country.

"We had three men to desert out of our Company the other day . . . they left a letter saying they had no interest South as the Yankees had broken them up when they passed through their town—they were of Northern birth—and that they had gone back to the North.

"When I desert out of our Company it will be when a soldier's dream comes to pass. He dreamed that he slept twenty years and when he waked up that General Lee was in front of him with five men and a Corporal, and with his sword in hand, cried: 'Forward, boys; we will try and finish it today, anyhow'.

"Your friend,

"Willis Hawkins."

Surely with the great God of Hosts as our Leader we will be as loyal to a greater Cause as this boy was to the Confederacy.

—Mary Ratliff.

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SANDUSKY

At a meeting of the Executive Committee of the Marshall County Baptist Association in the Holly Springs Church today, keen regret was expressed over the resignation of Rev. G. C. Sandusky as pastor of the Holly Springs Church, and the following resolution was presented and unanimously adopted by the committee:

Whereas, Rev. G. C. Sandusky has tendered his resignation as pastor of the Holly Springs Baptist Church, the same having been accepted;

And whereas, we are soon to be deprived of his fellowship and counsel as Moderator of Marshall County Baptist Association; therefore be it resolved:

First, that the Executive Committee of Marshall County Baptist Association, express our keen regret that we are to lose so useful and consecrated minister and fellow worker from our midst.

Second, that we heartily commend Bro. Sandusky as a faithful minister of Jesus Christ, a workman that needeth not be ashamed. We commend him for the constructive service rendered in Holly Springs and Marshall County.

WITH YOU

I know you have received many letters pro and con relative to the fearless work you have been doing during this most crucial national crisis through which we are passing. No one has felt more pleased and gratified than I. You are filling so well the place that Gambrell filled back yonder in the pioneer days of the prohibition fight. God is with you and is using you. The moral forces of our land, in convention and conference assembled, now and then, warned the "high powered politicians" what they might expect if they attempted to deliver again our country into the hands of the destructive forces of the baser passions of men. They did not take us seriously. And now they are trying to shut our mouths just as they did forty years ago. No, we will not be intimidated. It is the test of the Gideon-band, and though many of our women, who boasted of how they would help clean up the land when they were given suffrage, are going away with the numbers that God can not use, yet we are going on in the fight led by Him who gave His life in the struggle against wrong. May God bless you in what you are doing.

Yours sincerely, —J. E. Wills.

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